THE RVINE OF ROME.

OR D-12-47

AN EXPOSITION

vpon the whole *Reuelation.*

VVherein is plainely shewed and proued, that the Popish Religion, together with all the power and authority of Rome, shall ebbe and decay still more and more throughout all the Churches of Europe, and come to an vtter ouerthrow euen in this life, before the end of the world.

Written especially for the comfort of Protestants, and the daunting of Papists, Seminary Priests, Iesuites, and all that cursed rabble.

Published by *Arthur Dent*, Preacher of the word of God at *South-Shoebery* in *Essex*.

Apoc. 18. vers. 7. 8

She saith in her heart, I sit as a Queene and am no widdow, and shall see no mourning.
Therefore shall her plagues come at one day, death and sorrowe, and famine: and she shall be burned with fire: for that God which condemneth her is a strong Lord.

LONDON
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TO THE RIGHT

Honourable his very good Lord, *Robert* Lord *Rich*: *euerlasting consolation, and good hope through grace.*

TO bee a father to the fatherlesse, is properly the vertue of the most high, and therefore meete for those who beare his name and office vppon earth. Among whom (Right Honourable) seeing it hath pleased his maiesty to count your Lordship faithfull, and to put you in so high a service, it shall (I assure my selfe) bee matter of reioycing vnto your Lordshippe, to take the Patronage of this poore Orphane, which knoweth not whether to flye for succor, but to you, who did so many waies commend your fauour to his late deceased father, that if he had liued to the byrth of this his last off-spring, it was his full purpose (as many can witnesse) to haue committed it vnto your Lordships protection, as most meete among many to take this patronage vppon you, that this young Infant growing vp vnder your roofe, may in time effect that indeede, whereof it beares the name, to bee *The rume of Rome*. To speake of the excellent parts hereof, and of what hope it is like to be in the Church of Christ, I thinke needlesse, and I feare the note of partiality: it shall speake for it selfe, and (I doubt not) will commend to al posteritie his woorthy fathers memory. Now for my selfe (Right Honourable) beeing so

ſtraightly bounde to this dutie, in regard of my neere coniunction with my late brother M. *Dente*, & great importunity of his poore widdow, I was the more willingly drawne hereunto in two reſpects. The one, to giue ſome publike teſtimony of my loue towards him, and reuerence of the rare grace, which wee all (who inioyed his ſweete ſociety) dyd continually to our comfort beho'd in him. Whoſe le rning his labours ſhall ſhew: whoſe diligence, yea extreame and vnwearied paines in his miniſtery publike'y, priuately, at home and abroade for foure and twenty yeares at leaſt, al our country can teſtifie. All which being adorned with ſo ſpeciall humilitie, doe make his name the greater, and our loſſe the more greeuous. I may not leaue out this, which I auow to be as certaine, as it is ſingular, that beſides a'l other his great labours, he had (with the Apoſtle) a ſpeciall care of all the Churches, night and day, by ſtudy & feruent praier, procuring the proſperity of Syon, and the ruine of Rome. And to end with his bleſſed end, his life was not more profitable to others, then his death was peaceable to himſelfe: ſcarce a grone to be hard, though his feuer muſt needes be violent which diſpatched him in three daies. And hauing made a pithie confeſſion of his faith, this faith ſaid he, haue I preached; this faith haue I liued in; this faith I do dy in; & this faith would I haue ſealed with my blood, if God had ſo thought it good; and tell my brethren ſo: and drawing neere his end, he ſaid; I haue fought the good fight, I haue finiſhed my courſe, I haue kept the faith: and nowe is that crowne of righteouſnes laid vp for me, the which the Lord that righteous Iudge ſhall giue me in that day; and ſo gaue vp his laſt breath with theſe words, *I haue ſeene an ende of al perfection, but thy law is exceeding large.*

The other reſpect (my ſpecial good Lord) for the which I am the more willing to come vnto the ſtage (though my part be ſmall, full ſutable to my ability) is, that I might be as the mouth of many, to publiſh to poſterity, what high account al that know the truth (among vs at leaſt) do make

of

of your Lordſhip, that I dare ſay not the loynes onely, but the ſoules of thouſandes do bleſſe you, and God for you: praying for a rich reward to be giuen you of the Lord, and that with your auncient predeceſſor honourable *Nehemiah*, the Lord would remember you herein, and wipe not out al the kindneſſe you haue ſhewed on the houſe of your God, and on the Miniſters thereof. For in the zeale of God, and vprightnes of my heart, not to giue titles vnto men (which is not my wont,) but to prouoke all of like honorable condition to follow your godly practiſe: this I ſay, that as your pure religion, is the crowne of your nobilitie, ſo this is the crown of your religion, that beſides your ordinary preſence in the publike aſſemblies of the church, your zeale to God, and loue to his people, hath herein eſpecially bene manifeſted to the worlde, in your continuall care to plant faithfull Preachers in all thoſe liuings which haue bin in your Lordſhips gift, or which by all your friends you could procure. What is the worthy fruite hereof, cannot indeed be valued, much leſſe by me now vttered: yet this I ſay with common conſent of all ſound-hearted Proteſtantes, that if the true Prophets of God be the chariots and horſmen of *Iſrael*, thē may we referre to this honourable practiſe of your Lordeſhip, and of other like Chriſtian Patrones (as to a chiefe meanes vnder God, and vnder thr Religious regiment of our gracious ſoueraigne) the ſafety of his highneſſe perſon, this admirable tranquilitie of the Realme, that notable ruine of Rome, which is ſo worthily with vs effected, and ſhall be aſſuredly elſewhere in due time accompliſhed. And to ſay all in fewe wordes, to this may we referre the ſafetye of ſoule and body of many thouſands in the land, who though they do and ſhall liue by faith, yet doth their righteouſneſſe farre exceed the righteouſnes of al Popiſh hypocrites both in dutie to God, and to their dreade ſoueraigne our Noble King.

Whereuppon I may conclude, that I ſcarce thinke of any ſeruice more honourable to God, and profitable to his

Church, then this care to bring into the Lords Temple ſuch painfull labourers as both by life and doctrine do faithfully build vp the ſame. Goe on therefore (Right honourable) and ceaſe not to ſhine out in this darke Worlde with ſuch light of good example: and withal reſt vpon his word, who cannot lye, that you ſhall ſhine in the kingdome of light, whereinto ſhall enter no vncleane thing: neither whatſoeuer worketh abhomination or lyes, but they which are written in the Lambes booke of life. To which bleſſed inheritance immortall, vndefiled, and that fadeth not, that God of his mercy would bring you, my heartes deſire and praier is, and ſhall be: and in the meane ſeaſon, that the yeares of your life being multiplied, your life may be full of honour to God, profet to his Church, and comfort to your owne ſoule.

Your Honors moſt deepely bound.

Ezekel Culuerwell.

THE EPISTLE TO THE Christian Reader.

Being often requested (gentle Reader) & much importuned by sundry, both learned and godly, to publish that doctrine of the Apocalyps, *which diuers of them with liuely voyce heard publickely deliuered, I did at last, vpon my most mature deliberation, yeelde vnto their reasonable requests, I meane the reasons of their request. Indeede I doe ingeniously confesse, that I am the vnmeetest of many, which this age (God be thanked) doth afford, to deale in a matter of so great importance, or any wise to be imployed in so great and honorable a seruice as this is. But if I doe industriously vse my small talent and be found faithfull in a little: I hope it shall haue both chearfull and comfortable acceptation with the Church of God. For this I presume will be graunted of all, that hee which hath but a little strength, and yet putteth it foorth to the vttermost to doe good withall, is more to be commended, then he which hath thrise his strength, and vseth it not to the helpe and benefit of others. And true it is indeed, that sundry worthy labours of diuers excellent men vpon the* Apocalyps, *are already extant: so as hee may seeme to powre water into the Sea, or goe about to mend the crowes eyes, that wil atempt to adde any thing to that which is already published. But know this (O Christian Reader) that the Lords garden is so large and plentifull of all most sweet and pleasant flowers, that where any one hath gathered a Nosegay most fragrant and delectable, another may come after, & gather another not to bee contemned. For the wisedome of God is such an vndramable Fountaine and head-springe, that where one hath*

drawne much before, another may come happily, and drawe as much afterward: yea though thouſands do ſucceede, yet can this fountaine neuer be drawne dry. Be it farre from me to arrogate any thing to my ſelfe, aboue others: for I am priuy inough to mine owne meanes, and do freely confeſſe, that in this work, I haue receiued much light from others: and therefore do not as a iudge, giue ſentence vpon other mens workes: but as one that vvoulde furniſh the ſame feaſt, bring in my diſh among them. Or as one that in the ſame cauſe would come in as a third or a fourth witneſſe to teſtifie and confirme the ſame thing. And verily through the gracious aſſiſtance of Gods ſpirit, my ſimple purpoſe and indeuor is to giue a lift to the vttermoſt of my power, to further that which is already happily begun, and to prouoke others of greater gifts, to come after with their great lights and Lantarnes in their hands, to deſcry and diſcouer whatſoeuer in this Propheſie it not yet fully ſeene into. I am not ignorant that ſome would not haue this booke medled withall, nor in any wiſe to be expounded among the common people, becauſe (ſay they) it is ſo dark and hard to vnderſtand. But let all ſuch leaue their owne opinions, and hearken what the holy Ghoſt ſaith. Bleſſed is hee that readeth, and they that heare the words of this Propheſie, &c. *What can be ſaid more? or more effectually to ſtirre vs vp to heare and reade, and with all gladneſſe to embrace this booke, then to tell vs, that in ſo doing we ſhall be bleſſed? For the thinges contained in this booke, be no trifles: they be not things onely for a ſhew to moone wonderment, or to delight the curious minds of men: but ſuch as indeede doe giue true bleſſedneſſe vnto all thoſe that are well inſtructed in them. What thing is greater, then to bee bleſſed for euermore? If we be not exceeding dull, yea, euen like ſtockes and ſtones, it muſt needs moue vs & ſtir vs vp. For who will wittingly & willingly looſe his owne bleſſednes, or ſuffer it to bee taken from him when as he may haue it? If any will obiect that a man may be bleſſed well inough without the knowledge of this booke, and that there bee bookes inough in the Scripture, to procure our bleſſedneſſe without this: and that thouſands are now in heauen, which neuer knew what this booke meant: I anſwere, that all this doth*

not

not take away the neceſſary vſe of this booke: for the holy Ghoſt doth pronounce a bleſſing vpon the heads of thoſe that reade and ſtudie this booke, not becauſe a man cannot be ſaued without it: but becauſe of the great comfort which it miniſtreth vnto vs of this age, and hath miniſtred vnto al the Churches ſince the Apoſtles times. For it is the Propheſie of this age, and the Propheſie of all the ages ſince Chriſt: wherein is fully ſhewed what ſhall be the eſtate and conditiō of the Church in the ſeueral ages thereof, vnto the end of the worlde. For GOD according to his admirable wiſdome & mercy, hath neuer from the beginning left his church without a Propheſie for the great comfort thereof. For we know, that immediately after the fall of our firſt parents, God himſelfe, for the great comfort of his Church, did foretell and foreprophe-ſie long before of that reſtauration which ſhould bee made by the Meſſias his ſonne, according as it came to paſſe in the fulnes of time. Afterward he did foretell his people of Iſrael, of their great ſeruitude and intollerable bondage in Egypt, and alſo of the end and full determination thereof, after foure hundred and thirtie yeares. After al this he foretold by his ſeruants the Prophets of the captiuitie in Babylon, and the full expiration thereof at the end and tearme of ſeuenty yeares. And yet further for the comfort and conſolation of his people, he foretold by Daniel, & Ezechiel, of the great afflictions & troubles which his church ſhould endure by the perſecutions of the deuided Greeke Empyre: (I meane Alexanders poſterity, eſpecially the Kings of Egypt and Siria, which deſcended of Ptolomeus and Seleucus, whome the Scripture calleth the Kinges of the North and of the South) by by the ſpace of 294 yeares & of the preciſe determination therof at the comming of the Meſſias. Lo then what care GOD hath had of his Church in all ages before the comming of his ſonne in the fleſh, ſo to foretell both of the affliction it ſelfe, and alſo of the iuſt period and determination thereof. And ſhal we not thinke that God hath the like care now for his Church which then hee had: or hath he not as great and as prouident care for the good of his Church ſince the promiſed Meſſias was actually exhibited as before? Yes aſſuredly, and much more too: for if his care and

Gen. 3
Gen. 15
Iet. 25
Dan. 7
Ezech. 31
Dan. 8
Dan. 9
Dan. 11

prouidence was ſo great for his Church being in her ward-ſhippe and minoritie: then much more now being come to her ripeneſſe and full age: If when it was leſſe glorious, then much more now, being farre more glorious. Therefore now vnto vs he foretelleth by his ſeruant Iohn what ſhall bee the eſtate of the Church vnto the end of the world: and therefore Bleſſed is he that heareth and readeth this booke: *ſith it foretelleth of the Churches afflictions in this age by the whoore of* Babylon, *and of the full end and determination thereof. It ſheweth iuſtly and preciſely what the Church hath ſuffred ſince the Apoſtles time in ſeueral ages, and what it ſhall ſuffer: and alſo how all the enemies thereof ſhal ſhortly be troden vnder foote. What can be more ioyfull or comfortable to all the people of God, then to know afore-hande that* Babylon *ſtall fall:* Rome *ſhall downe: Antichriſt the great perſecutor of the Church, ſhal be vtterly confounded and conſumed in this world: notwithſtanding al plottes and policies, crafts and deuiſes to the contrary, notwithſtanding al forces & armies cunningly contriued and raiſed vp againſt the Church by Seminary Prieſts, Ieſuites, Pope, Cardinall, and King of Spaine? For all theſe in this age do very buſily beſtirre them, and ranſacke al corners of their wits to repaire the ruines of Rome, and to make vp the breaches which are made in the walles of* Babylon *theyr great citie. But alas all in vaine for it ſtall fall: It ſhal fal, it ſhal fall as* Dagon *before the preſence of the Arke, do what they can, ſpight of their heartes, maugre their beards, it ſhall fall finally: it ſhal without all hope of recouery: for hath the Lord ſpoken it, & ſhall it not come to paſſe? or can any worde of his euer fall to the ground? Sith therefore the Ieſuits and Secular Prieſts do ſo fisk about, and croake in euery corner, as greatly fearing the fall of their* Babylon, *and the drying vp of their* Euphrates, *it ſtands vs all in hand to be as reſolute for Chriſt, as they are for Antichriſt: and as ſtudious to vphold the kingdom of God, as they are to vphold the kingdom of the diuel. And for this purpoſe it is very requiſite and neceſſary, that all the Lords people ſhould be acquainted with this booke, and armed againſt them with the things reuealed in this Propheſie. For this booke is a moſt precious Iewel*

which

which God hath bestowed vpon his Church in this last age: and it is great pity that al the seruants of God are not better acquainted with it, especially in these times, for now in this age is & shall be the very heate of the Warre, and brunt of the battell betwixt Papists and Protestants, betwixt God and Belial: *betwixt the armies of Christ, and the armies of Antichrist. Now this Prophesie layeth al open, and plainly telleth vs what shalbe the issue and successe in the day of battaile: which side shall haue the victory, and which side shall go downe. And therefore very needful it is that it should be expounded againe and again, and al the Lords people made throughly acquainted with it. For in this age wherein wee liue, this Prophesie can neuer be inough opened and beaten vpon, that all good Protestantes may bee armed with it against future times, euen as it were with an armour of proofe.* S. Iohn *plainly telleth the people of his time, euen the Churches of Asia, that they should be blessed by reading and studying this booke, because they should thereby be both forewarned, and fore-armed against many eminent troubles and future dangers. For saith hee,* The time is at hand: *that is to say, some things were euen then to bee fulfilled. For some matters foretold in this booke, did begin to be fulfilled, euen presently after they were shewed vnto* Iohn, *for the mistery of iniquitie did euen then begin to worke. The church in the Apostles time had her conflicts. The ten great persecutions began euen then to be raised vp. Heresies shortly after beganne to spring and sprout. Afterward by degrees, the great Antichrist did approach towards his cursed seate. And after all this,* S. Iohn *foretelleth how hee should take possession of his abhominable and most execrable seat and sea of* Rome: *How he should raigne and rule for a time as the Monarchy of the world: How he should preuaile against the Church, and make warre against the Saintes: How he should raigne but a short time, and afterward come tumbling down, as fast as euer he rose vp, and decrease as fast as euer he increased. Therefore* Blessed is he *(saith S. Iohn)* that diligently readeth and peruseth this booke, *that thereby he may foresee all these thinges, and bee armed against them. For as the Heathen man saith,* Leuius lædit quicquid præuideris ante. *Forseeing daungers do least hurt. Now to apply all this to our*

times. I say they are twice happy that are studious and painful in searching out the true sence and meaning of this Propheſie, that thereby they may be ſtrengthned againſt al the aſſaults of the papiſts our profeſſed enemies, and the enemies of Gods Church, & ſtick faſt to the euerlaſting truth of God, knowing for a certainty that theſe ſons of Belial *ſhal not long preuaile. The date of their raigne is almoſt out, and the time draweth an apace, wherin both they and their king* Abaddon *ſhalbe laid in the duſt. But I will*

Apoc. 9,11

now proceed to a new reaſon, to proue that this booke of the Reuelations ought not to be concealed: but openly preached and publiſhed to the whole Church of God in this age. My reaſon is taken out of the 22. chapter of this booke, ver. 10. in theſe words. Seale not the words of the Propheſie of this book, for the time is at hand. *Here is a flat commaundement from GOD, that this Booke and the doctrine of it may not bee ſealed vppe, that is to ſay, kept cloſe from the knowledge of Gods people: but it muſt lie alwaies vnſealed, that all men may open it, read it, and ſee what is in it: for it is a borrowed ſpeech, taken from ſealing of Letters. For we all knowe, that when Letters are ſealed, none maye open them, or read them, but onely thoſe whom it doeth concerne: but if they be of purpoſe left vnſealed, then any man may reade them without daunger: So the Lord willeth and commaundeth, that this booke of the Reuelations ſhould of purpoſe be left vnſealed, that all the people of God might reade it, ſtuddy it, and knowe it. If any man doubt whether the Metaphor of Sealing, be thus taken in the ſcripture, let him read the places quoted in the Margent, and in all theſe places hee ſhall finde it taken in this ſenſe. Whereby it doeth euidently appeare, that the minde and meaning of God is, that this booke ſhoulde bee proclaimed and publiſhed in*

Eſa.29.11
Dan.12.9
Apoc. 4,1
Apoc. 10.4

all the Churches. And vppon this grounde, I hold that euerie Miniſter of the Goſpell ſtandeth bounde as much as in him lyeth, to Preach the doctrine of the Apocalyps *to his particular charge and congregation: for euery Miniſter of the Goſpel muſt ſhewe vnto his people all the Counſell of GOD, and keepe backe nothing: as* Paule *teſtifieth that hee did, to the great comfort of his Conſcience. But the Doctrin of the Reuelation is a part and parcell of the Counſell and will of GOD: therefore it muſt*

not

not be concealed or kept backe from the knowledge of the people of GOD. And in these dayes I thinke it not onely meete and conuenient that it shoulde bee so, but in truth absolutely necessary.

But now methinketh I hear some man say, what? must this booke of the Apocalyps be preached & made knowne to the common people? alas, what should they do wieh it? It is not for them to meddle withall: It is not for their diet. I answer, and yet not I, but the holy Ghost: that this booke must be made known to al the seruãts of God. For Saint Iohn calleth it the Reuelation of Iesus Christ, which God gaue him to shew vnto all his seruauntes. It is plaine therefore, that all the seruants of God, both men & women, yong and old, rich and poore, must be made acquainted with this booke. Apoc. 1. 1

Moreouer, Iohn is commaunded by the God of heauen, to set downe all the visions which the Angell shewed him: and to write them all in a booke, and send them to the seuen Churches of Asia: that is, to people of all sortes, and conditions: And therefore Apoc. 1. 11

this booke doth not onely concerne preachers, & deep diuines, but euen all the Lords people whatsoeuer: for it doth minister great comfort and strength of faith to all the people of God that liue in this age. But here the Papistes obiect that this booke is full of darkenes and obscurity, and therefore not for the common people to meddle withall: nay (say they) there are as many misteries, as words in it, and therefore what should men trouble their heads about it. But no maruell though the Papistes say so much, for it is the wound of their kingdom, and the battery of their Babylon.

As for others, both learned and godly, which in this point are almost of the same mind, that they wil not meddle with this booke of the Reuelations, I cannot but maruell at it. The modestie & humility of some very rare and reuerend men for learning, & great variety of gifts (which notwithstanding scotch much at this booke) is greatly to bee commended: But if I were worthy to giue them aduice, I would wish them, in this behalfe to change their minde, and to be of another resolution: for I dare auouch it, that there is nothing in this Prophesie which study and diligence, with prayer and humility, may not ouercome. True it is indeed, that the shell is thicke, and hard to break: but being broken, the kernel is most

sweete and pleasant. If any be discouraged with the darkenes & obscurity of it, let him hearken to these reasons following. First, it is caled a Reuelation, which is as much to say, as an vncouering of things which did lie hid: if it be an vncouering, and reuealing of things, then no doubt it may be knowne and seene into. For re-
Deut. 29. *uealed things are for vs and our children. If it be a Reuelation, how say some that it cannot be vnderstood? For, it is contrary to the nature of a Reuelation, to bee so darke that none can vnderstand it. But shall we say that the holy Ghost which is the spirit of truth hath giuen a wrong name vnto it? God forbid. For if it hide matters, or so set them forth that it cannot be vnderstood, then it is not rightly called a Reuelation. If this booke be so mistical that it cannot be vnderstood: If the interpretation of it be vncertain, If the common people cannot be taught to vnderstand it: Hovve then should the holy Ghost say,* Blessed is hee that readeth the wordes of this Prophesie, &c. *Let any man iudge that hath*
Apoc. 1,3 *common sense: Can any man be blessed by hearing and readinge*
Apoc. 12,7 *those things which he vnderstendeth not? I trow no. Then it followeth, that this booke may be vnderstood, and no doubt is vnderstood of many, and might be better vnderstoode of many moe, if they would bend their wittes and studies vnto it. The holy Ghost*
Apoc. 22. 10. *as I said before, willeth and commaundeth that the words of this Prophesie should not be sealed vp. Whereby it is euident, that hee would haue them reade and made knowne to all. Then I reason thus: That which is open and vnsealed, may be read and known, But this booke is open and vnsealed: Therefore it may be reade and knowne If men say the matters of this Prophesie are sealed and hid, and God say they bee vnsealed and open, vvhether shall we beleeue men or God? If any will reply and say, we feele & find by experience, that the words of this booke are hard to be vnderstood: I answere that the fault is in our selues, because wee are so negligent in the search and study thereof. For if we did with that humilitie, and reuerend care that ought to be in vs, search after the things reuealed in this booke, we should find that they bee not sealed vp, but lie open to bee read and knowne. True it is indeed, that if any man light vpon some peece, and take it by it selfe, hee shall finde it very darke: But if he looke vpon the whole course of matters throughout the booke, and marke & obserue diligently*

how

how things be iterated, hee ſhall finde no ſuch darkenes as he feareth, for there is a notale coherence of matters, and courſe of times obſerued in this booke, euen from the firſt chapter vnto the laſt, as God willing ſhall more fully & plainly apeare in the particular opening and interpretation thereof. One great obiection againſt this Propheſie is, that the Fathers confeſſe it is full of myſteries, and that they could not vnderſtand it. If they coulde not vnderſtande it ſay ſome, howe, ſhall we vnderſtande it? Is it not great arrogancy for vs to ſay we vnderſtande it better then they did. I anſwer no. For a man of mean learning in compariſon, may now in theſe daies more eaſily vnderſtand & expound this booke then the learneſt Doctors and Fathers in auncient time. The reaſon is this, we liue in an age wherin the moſt of the things propheſied in this booke are fulfilled. Now the fulfilling of a propheſie is the beſt expoſition of it. But as for the Fathers, they liued in a time wherein many of theſe things were not come to paſſe, nor fulfilled, and therefore more hard for them to interpret and vnderſtand: for thoſe things in this Propheſie which are not yet fulfilled, are hardeſt for vs of this age to vnderſtand and reſolue of. But when a Propheſie is fulfilled, it is an eaſie matter to ſay, this was the meaning of the Prophet. Some things in this booke were fulfilled before the dayes of the Fathers, and ſome thinges in the daies wherein they liued: and both thoſe they did clearely vnderſtand. Some things were fulfilled after their daies, as the riſing and raigning of the great Antichriſt: which they did not ſo clearly ſee into. Hereupon it commeth to paſſe, that many things which vnto them were very obſcure, are vnto vs moſt cleare and manifeſt: as being already fulfilled: inſomuch that all which are not wilfully blinded, may ſee and vnderſtand them, yea the moſt vnlearned. Be not therefore diſcouraged (gentle Reader) at the darkenes and difficulty of this booke. Do not preiudicially reſolue and ſet downe with thy ſelfe, that the naturall ſence of this booke cannot be g[illegible], nor the true meaning found out, but that we muſt be faine when we haue done all that we can, to reſt in vncertaine coniectures, ſome following one ſenſe, and ſome another, as ſeemeth moſt like and probable. But no man can ſay confidently & preciſely this is the meaning of the Holy-ghoſt. Oh be not of that minde good Chriſtian brother: for if we haue not an vndoubted

cer-

certainty for the ſence & meaning of this propheſie, we are neuer the nearer: and that is it which the Papiſts would driue vs vnto. But know for a certainty, that the naturall ſence of this booke, is to be found out, as well as of other bookes of the Scripture. And that we might not be left to our ſelues in the darke, & to our vncertaine coniectures, and doubtfull interpretations. Beholde the mercifull goodneſſe of God to his Church, who himſelfe doth expound the darkeſt, and moſt miſticall things in this Propheſie, or at leaſt ſo many of them, and ſo far, as the reſt are thereby laid open and made manifeſt. The Lorde himſelfe expoundeth ſome things in the firſt Chapter, which giue cleare light to the firſt viſion: The Angell expoundeth diuers other thinges. In the 17. Chapter which is the key of this propheſie, the Angel doth of purpoſe, open and interpret all the greateſt doubtes of this booke: as who is the Whore of Babylon, who is the beaſt, what be his ſeuen heads, what be his 10. hornes, what be the waters which the woman, that is, the whore of Rome ſitteth vpon. Moreouer for the better vnderſtanding of this propheſie, we muſt note, that the writings of Moyſes and the Prophets, vnto which there be ſundrye alluſions, and from the which ſundry things are drawn, do cleare diuers things in this Reuelation. The knowledg of antiquities, miniſtreth much aide to the vnderſtanding of this Propheſie. The knowledge of the hiſtories of the Church, and the particular ſtate therof in diuers ages, bringeth great light. The obſeruation of the phraſes and maner of ſpeech, vſed by the old Prophets, doth helpe alſo not a little. The ſerious and deepe weighing of al the circumſtances of the text, & conferring one thing with another, the conſequents with the antecedents, & the antecedents with the conſequēts, furthreth greatly for the bolting out of the true & natural ſenſe. And furthermore, as the ſpirit of God is the author of this propheſie, ſo the ſame ſpirit is the beſt interpreter of it, & doth opē and reueale it to al ſuch, as vſing al other good means are earneſt and humble ſuters vnto GOD, for the illumination thereof: whereby they may vnderſtand both this, and ail other the myſteries of his wil: which the Apoſtle ſaith, God hath reuealed vnto vs by his ſpirit: For the ſpirit ſearcheth all things, yea, the deepe things of God. To all this may be added the knowledge of artes, tongues, and the learned writings, and interpretations of ſundry excellent

excellent men, which all doe bring great furtherance to the vnderſtanding of this Propheſie. Sith then there be ſo many helpes for the opening and expounding of this Reuelation: why ſhould any be diſcouraged from the reading and ſtudy thereof? But if any man demaund a reaſon, why Saint Iohn writeth this Reuelation in ſuch miſticall and allegoricall manner: I anſwere, that there may be diuers reaſons yeelded hereof. Firſt, that the world being blinded might fulfill the things herein ſpecified. Secondly, becauſe Iohn was to publiſh this Reuelation, in ſuch manner & forme as he had receiued it from Ieſus Chriſt, which was figuratiue and allegoricall. Thirdly, becauſe it was much more wiſedome, to foretell the deſtruction of the Romaine Empire, which at that time bare the ſway almoſt ouer all the world vnder couert and figuratiue ſpeeches, then in plaine tearmes, leaſt the Romaine Princes ſhould rage more againſt the Chriſtians, euen in that reſpect. The like alſo may be ſaid, for Daniels darke maner of deliuering his Propheſie. For if he had vttered thoſe things in plaine tearmes, which he ſpake darkely and allegorically, it might haue coſt him his life. For the heathen enimies would neuer haue endured to heare that all their Empires glory and renowne ſhould fall one after another, and one by another: and that the Iewes were the only holy people whom God did defend, and to whom in the ende God would not onely giue a quiet poſſeſſion of their owne land and kingdome, but alſo a kingdome euerlaſting, & that through their Meſſias and great deliuerer. But to grow to a concluſion (gentle Reader) thou ſhalt find in this poore trauell: Firſt, an expoſition of the firſt 13. Chapters: after thou ſhalt find the next 6. Chapters vnto the twentith, reduced all to one head, which is to proue the 5. points propounded: and laſt of all the 3. Chapters following breefely and plainely expounded. If any through lazineſſe will not, or through want of leiſure cannot read ouer this ſhort trauel: yet for his comfort, let him read thoſe things only which are written vppon the 14. Chapter. And thus (Chriſtian Reader) hoping that thou wilt not neglect that which may be for thine owne good, I commend thee to God, & to the word of his grace, which is able to build further, and to giue thee an inheritance among all them that are ſanctified.

Thine in the Lord,
Arthur Dent.

Vpon the 14. Chapter of this Booke, theſe fiue pointes are handled.

Firſt, that *Babilon* in this Booke of the Reuelation is *Rome*.

Secondly, that *Rome* ſhall fall, and how.

Thirdly, that Rome ſhall fall finally, and come to vtter deſolation in this life, before the laſt iudgment.

Fourthly, by whom, and when it ſhall be ouerthrowne.

Fiftly, the cauſes of the vtter ruine and ouerthrow thereof.

Apoc. 18, verſe 4.

I heard a voice from Heauen ſay: Goe out of her my people, that ye be not partakers of her ſinnes, and that yee receiue not of her plagues.

THE RVINE OF *Rome*, or an Exposition vpon the Reuelation.

Wherein is plainely shewed and proued, that the Popish Religion, together with all the power and authority of Rome, *shall ebbe and decaie still more and more, throughout all the Churches of* Europe, *and come to an vtter ouerthrow, euen in this life.*

Efore I enter into the exposition of this Prophesie, I thinke it not amisse to handle sixe circumstantiall points, which may giue some light to the whole matter following, and they be these.

First the instrument that writ this booke.
Secondly, the time when he writ it.
Thirdly, the place where he receiued it.
Fourthly, the persons to whom he writ it.
Fiftly, the end and vse of his writing this Prophesie.
Lastly, the authority of it.

As touching the first, it is agreed vppon amongst the soundest Diuines, that *Iohn* the Apostle or Euangelist

geliſt; *Iohn* the Diſciple, whom Ieſus loued, was the Author and Inſtrument of penning this Propheſie: as he himſelfe teſtifieth, ſaying: *I am Iohn which ſawe theſe things and heard them.* And he receiueth a commaundement from Ieſus Chriſt which hath the keies of hel & death, that he ſhould write the things which he had ſeen and heard, and ſet them all downe together in a booke. Now we al know that the teſtimony of *Iohn* is of great weight, though he be but a man: for he is ſuch a man as is firmely to be beleeued in all that he ſpeaketh. He is an Apoſtle, an Inſtrument of the holy Ghoſt, & ſo guided by the ſpirit of God, that he ſpeaketh and vttereth nothing that is his own. He was well known to the churches to be one of Chriſts Apoſtles, his authority among all the faithfull was throughly knowne and approued. For we muſt conſider, that what an Apoſtle did vtter, he did vtter it as the inſtrument of the ſpirit, which cānot erre. For the prophets and Apoſtles did not write the holy Scriptures as they were mē only, nor yet as they were miniſters of the church only, but as they wer the immediate and certaine inſtruments of the holy Ghoſt, of purpoſe choſen and ſet apart to pen & publiſh the holy bookes of God. This S *Peter* confirmeth ſaying: *Propheſie cam not in old time by the will of man, but holy mē of Gōd ſpake as they were moued by the holy ghoſt.* The Apoſtle *Paule* alſo affirmeth the ſame touching his Goſpell, which ſaith, *he was not after man, neither receiued he it of man, but by the reuelatiō of Ieſus chriſt.* Therefore when this our Apoſtle ſaith, *I am Iohn, which ſaw theſe things, and heard them*, he giueth vs to vnderſtand, that he was both an eye and an eare witneſſe. He bringeth not matters which he hath heard by vncertaine report: he deliuereth this booke to the Churches: they which receiued it at his handes, did

Apoc. 22. verſe 8. Apoc. 1. verſe 19. apoc. 1. verſe 11. 2 Pet. 1. verſe 21. Ga. 1. ver. 12

know him to be a moſt faithfull ſeruant of the Lord, euen a great apoſtle, which deliuereth not any thing but that which he had receiued of the Lord, & therefore he teſtifieth, that he ſaw and heard all the things which he hath written in this booke. Moreouer he teſtifieth of himſelfe, that he was called and authoryſed by Ieſus Chriſt, to write this Propheſie, and did nothing herein of his own brain. For ſaith he, I Iohn *heard behind me a great voice, as it had bin of a trumpet, ſaying, I am* Alpha & Omega, *the firſt & the laſt, and that which thou ſeeſt write in a booke, and ſend it vnto the Churches.* Here we ſee how *Iohn* is called by *Alpha* and *Omega*, that is Ieſus Chriſt, to write this doctrine of the Apocalyps. But may ſome man ſay, was not *Iohn* cald before? was he not one of the Iambs 12. Apoſtles? had he not many years executed the office of the Apoſtleſhip? muſt he now haue a new calling, & a ſecond calling? what needs he being an Apoſtle, to be called and authoriſed againe? To this I anſwer, that this matter now in hand, was a new worke, and therefore requires a new and ſpeciall calling. It is a ſtrange reuelation, and therefore requireth a new authority to meddle in it. For in this propheſie God dealeth with *Iohn*, as he did with the old prophets. For when he would foreſhew vnto any of the ſpecial matters, he called them by glorious viſions, as wee may read what a goodly viſion *Eſay* had: what a viſion full of glory *Ezechiell* and *Daniell* had, euen in maieſtie like vnto this of *Iohn*. Thus then it is to bee conſidered. *Iohn* now is as one of the olde Prophets, to foreſhewe thinges to come: therefore the Lorde appeareth vnto him in viſion, and calleth him,

therevnto, as he appeared vnto them and called them. Let this then suffice for a reason of *Iohns* new calling to his new worke and office. And thus much touching the first circumstance.

Now followeth the second circumstance, which is the time when *Iohn* receiued this Propheſie, which is noted to be vpon a Lords day. It is the day which S. *Paule* to the *Corinthians* calleth the first day of the weeke: in which the Churches did meete for the holy exercises in religion: which is also euident, becauſe
Act. 20. 7. he saith they came together to break bread. Now the obseruation of a seuenth day is of diuine institution, euen from the beginning. It is naturall, morall, and perpetuall: for God blessed the seuenth day, and sanctified it. We are therefore to thinke, that although *Iohn* now in his exile was absent in body from the church assemblies, yet he was present with them in spirit, commending them most earnestly vnto God in his holy prayers, and meditations: and therefore it is said, that he was rauished in the spyrit vpon the Lords day. So we read, that the like befell vnto *Daniell*, when he was prisoner in *Babylon*: the like also vnto *Ezechiel*, who was taken by the spirit in
Act. 10. 10. the visions of God, and carried to *Ieruſalem*: the like to *Peter*, the like to *Paule*. But the speciall reason of *Iohns* rauishment in the spirit at this time was, that thereby hee might be made more fit and capable to receiue and vnderstand all those great mysteries and heauenly visions, which now should be shewed vnto him. And withall, let vs obserue, that all men are alwaies most capable of heauenly thinges, when they are most in the spirit: for God doth euermore most reueale himself to such as are most in praier, reading,

and meditation; and to such as make greatest conscience to spend his Sabaoths Christianly, and religiously, according to his great commaundement. And let vs alwaies be sure of this, that the more feruent and zealous we are in religious duties, the more familiar acquaintance we shall finde with God, and he will at all times be the more open-hearted vnto vs, and will hide nothing from vs that may bee for his glory, and our good. For such as are much in heauenly contemplation, he doth recken not amongst his seruants, but amongst his deerest frends, to whom he will make known all things that he hath heard of his Father. But now let vs proceed to the third cyr- Ioh. 15, 15.
cumstance. The third circumstance is the place wher *Iohn* receiued this Propheſie, and that is set downe to be the Ile of *Pathmos*: which (as the Geographers write) is a little desart Iland lying in the Aegean Sea, wherein it is reported that *Iohn* the Apostle was banished by the Emperour *Domitian*, about the yeare of our Lord 96. and there receiued, and writ this Book of the Apocalyps: wher note by the way, that there is no place so obscure or vast, wherein a godly mind maie not aspire vp vnto heauen, and receiue a great largesse of supernaturall thinges: for *Daniell* in prison, *Peter* in a Tanners house, *Paule* in a broken ship receiued a superabūdant measure of grace, more to bee esteemed then all the Gold of *India*. Some write, that this Ile of *Pathmos* is accounted amongst the Ilands called *Sporades*, which lie ouer against Asia, and the Cittye of *Ephesus*, and was in the sighte both of *Europe* and *Affrica*, sothat it seemed to be as it were a middle seat or holy chaire, out of the which

Christ

Christ preached by *Iohn* from heauen to the whole world. And indeed the counsels of God are wonderfull, and his goodnesse vnspeakable, which reuealeth so great mysteries to his faithful, as it were out of the Romish prison, and Babylonicall captiuitie.

Moreouer, Iohn declareth the cause of his comming into the same Iland; for he saith, he was there for the word of God, and the Testimony of Iesus Christ: that is, for the preaching and constant profession of the Gospell of Christ.

Histories doo report, that Iohn was apprehended in Asia, and by Souldiers led to Rome, that he might plead his cause before the Emperour *Domitian*, who most sauagely and cruelly condemned the innocent, and caused him to be put into a Cauldron of hotte boyling Oyle, out of the which when he by miraculous prouidence escaped without harme, he was carried and conueied into the Ile of *Pathmos*.

But immediately after Iohns banishment, God met well inough with this persecuting Emperor *Domitian*. For in the fifteenth yeare of his raign he was most cruelly and shamefully murthered by his own Seruantes. And thus much for the third circumstance.

Now it followeth to speake of the fourth circumstance, which is, the persons to whom this prophesie is written, and that is set downe in the first Chapter and first verse, to be all the seruants of God. As many therefore as be the seruantes of God, must attend vnto this booke, heare it, reade it, and remember it: for to all such it is dedicatad by the holy Ghost, to all such it belongeth, for all such it is written and recorded.

Some

Some do falsely and foolishly imagine, that it was giuen onely to Iohn, and that it might likewise be giuen to some special men, as to some great schollers or deep Diuines, which could tell how te vse it, and how to weld it. But we see how grossely they erre: for the holy Ghost saith, it belongeth to all the Seruants of God. And moreouer, *Iohn* is willed & commaunded to write all the things which he saw in sundry visions in a booke together, and to send it to the seuen Churches which are in Asia, because the Lord would haue it remaine in perfect record vnto the vse of the whole Church, both that the Church might haue the custody of this booke, and also that it might be a faithful witnes vnto the end of the world, that this booke was written and penned by Iohn the Apostle, of whose truth and sincerity the church had sufficient experience. Chap. 1. 11.

True it is indeede that there are but seuen churches named, but vnder these seuen Churches all others are comprended. It had beene an infinite matter to reckon vppe all the particular Churches which were then in the world, and to haue opened their seuerall estates: therefore vnder these seuen Churches of Asia, and their particular and seuerall estates, the state of the vniuersall Church militant is laid open. I conclude therefore, that the whole doctrine of Saint *Iohns* Reuelatiõ, appertaineth to the vniuersal church of Christ throughout all the World, and in al times and ages, since it was written and recorded. And that as al scripture is written for our instruction and comfort: and as all Scripture giuen by diuine inspiration, is profitable to teach and conuince, &c. so this booke Rom. 15. 4. 2 Tim. 3. 16

of the Apocalyps is written for the speciall comfort and instruction of the church in these last daies. And so I do conclude this fourth point. The fift circum-
Chap, 1, 1. stantiall point is, the ende and vse of this propheſie, which is to publish & blaze abroad the things which must shortly come to passe, that is, all things propheſied in this booke, and to be fulfilled euen to the end of the world. And whereas he saith, that these things must come to passe, hee doth vs to vnderstand how great the stableneſſe, and assuredneſſe of Gods determination is. For looke what things are foreappointed by Godes determinate purpose, they are altogether vnchangeable: for the Lord is God, and hee is not changed. And he saith: *My determination shall*
Mal. 3, 6. Esay 46, 10. *stand, & all my will shall come to passe.* And christ saith:
Mat. 24, 35 *Heauen and earth shall passe away, but my word shal not passe.* It is therefore most certaine, that euery particular thing contained in this propheſie, shall be fulfilled in God appointed time. For God hath disclosed these things to his Sonne Christ, not to the end hee should shut them vp againe in himselfe, but that hee should shew them forth to the godly, that the whole Church might fare the better by them. It doth then stand vs all vppon to enquire and search into these thinges which must so shortly come to passe, that thereby we may bee strengthened and comforted a-
Apoc. 22, 7. gainst all future dangers. And Christ saith: *Behold I come shortly. Blessed is he that keepeth the wordes of the Propheſie of this booke.* But how shall we keepe them except we know them? And how shall wee know them except wee reade them, and study them? If therefore we meane to bee partakers of this blessed-

neſſe,

neſſe, we muſt not onely eſteeme this Booke to bee very profitable, but abſolutely neceſſary for all the Seruants of God to be exerciſed in. And if euer there were any time wherein it behooued to ſet forth, to vrge, and to beate in this doctrine to all the people of God, then it is cheefely neceſſary to bee doone in this our time. For this age of ours hath in the Popes kingdome, many ſharp and quicke wits, which commend with maruellous prayſes both the Pope and the Popiſh Church, and buzze into the eares of the common people, and vnlearned ſort, many thinges cleane contrary to the doctrine of the Scriptures. The Ieſuites and Prieſts are grown exceeding crafty and cunning. The Papiſts are rich, wealthy, and full of armour and munition. Poperie ſeemeth to make a head againe, and the Papiſts looke for a day. It ſtandes vs then all vppon which loue Chriſt and his Goſpell, that we ſhould be well appointed, and thorowly armed againſt them. And for this purpoſe the Reuelation of S. *Iohn*, is of great vſe and neceſſity.

As I ſaid before, ſo I ſay againe, that it is the propheſie of our time, written to this ſpeciall end, that by it we might be both fore-warned and fore-armed. If we do conſider the whole matter of this booke, wee ſhall eaſilie find out the vſe and end of it. For the excellent matter of it doth argue the excellent end and vſe of it.

Now then, as concerning the generall matter of this Booke, heere are to bee found verie large and liuely deſcriptions of the moſt glorious perſon of Chriſt, and all his excellent offices, both of King, Prieſt, and Prophet: and alſo moſt notable de-

Chap. 1 Chap. 2. Chap. 3. scriptions of the Church, and of the Ministers of it: and of the persecutions and afflictions, which it must of necessity passe thorough in this World. Also of Gods mercifull prouidence for his church, and most vigilant care ouer it in the middest of all extremities. Heere are set before our eyes very liuely descriptions of the Churches deadly enimies; both of Sathan himselfe, and his three great instruments, the *Romain* Emperour, the Pope, and the Turke.

Here are set downe all their cruell persecutions of the Church, and their vtter ouerthrow in the ende. Heere are described Hell, Death, the resurrection, and the last iudgement. Heere also the very Kingdome of Heauen is at large described, with all those great rewardes, infinite glory, and endlesse felicity, which remaine for all the faithfull worshippers of God.

I conclude therefore, that for as much as this prophesie is of such excellent contentes, therefore the vse and necessity of it must needes be very great. And for this cause Iohn is willed and commaunded by *Alpha* and *Omega*, to write the things which hee had seene, the things that were, and the thinges that shall come hereafter. By the things which he had seene, is meant that glorious vision mentioned in the first Chapter, wherein Iesus Christ did apeare vnto him in the middest of the seuen Golden Candlesticks, in most glorious manner, as is there described. And all this was in the Ile of *Pathmos*, where *Iohn* was first called, and authorised to this worke, and therefore he is willed first of all, to record this vision which he had already seene.

Ver. 13. 14, 15, 16.

By

By the thinges that are, hee meaneth the preſent ſtate of the ſeuen Churches of Aſia, which were then the moſt flouriſhing Churches in the world, as they are deſcribed in the ſecond and third Chapters, and in them the eſtate of all other Churches.

By the things that ſhall be, he meaneth all the propheſies of this booke, which were to bee fulfilled in their time, and all thoſe ſtrange accidentes, which ſhould come to paſſe in proceſſe of time, & the ſeuerall ages of the Church, euen vnto the ende of the world. Thus wee ſee how *Iohn* receiueth a preciſe commaundement from the Sonne of God, to write thinges paſt, preſent, and to come, that they might ſtand in record vnto all poſterities, from generation to generation. Thus much touching the fift circumſtance, which is the end and vſe of this booke.

Now followeth to ſpeake of the laſt circumſtantiall point, which is the authority of this Propheſie, which is ſtrongly confirmed from the Author of it, which is Ieſus Chriſt; and therefore it is called the Reuelation of Ieſus Chriſt, which God gaue vnto him. And againe it is written: *I Ieſus ſent mine Angell to teſtifie theſe things in the Churches*. chap.22.16. Heere we ſee plainely, that Ieſus Chriſt the very ſonne of God, the *Alpha* and *Omega*, is the Author of this book, for he ſubſcribes his name vnto it, and ſets his hand and ſeale vnto it. Needes therefore muſt the authority of it be very great, which commeth from ſo great a perſonage: for looke what dignity and authority he is of, from whom the booke commeth, of the ſame dignitie and authority is the booke it ſelfe.

Another ſtrong argument to confirme the autho-

rity of this booke, may be taken from the proteſtation of Ieſus Chriſt in theſe words: *I proteſt vnto euery man that heareth the wordes of the Propheſie of this booke, if any man ſhall adde vnto theſe ſayings, God ſhall adde vnto him the plagues that are written in this book. And if any ſhall diminiſh of the words of the booke of this Propheſie, God ſhall take away his part out of the book of life.* Heere we ſee how Ieſus Chriſt maketh the authority of this booke equall to all other the Oracles of God, to the which it is not lawfull for any man to adde or detract vnder pain of condemnation. It maketh much alſo for the authority of this book, that S. *Iohn* doth ſo often repeate, reiterate, & inculcate his owne name; I *Iohn*, I *Iohn*, I *Iohn*: I *Iohn* the Apoſtle; I *Iohn* the Euangeliſt; I *Iohn* the diuine. Shewing by all theſe repititions, how needefull a thing it was that the faithful ſhould be throughly inſtructed who he was, euen one of the Lambs twelue Apoſtles, & therefore to be voide of all ſuſpition and doubt concerning the authority of this booke, and not once to imagine it to be any inuention of man, or faigned deuice, ſith it was penned by ſo great an Apoſtle.

Chap, 22, 18

Moreouer, the authority of this Propheſie is confirmed by foure reaſons in the laſt chapter. The firſt is the affirmatiō of the Angel, who ſaith: *Theſe words are faithfull and true.* The ſecond is the authority of the moſt high God himſelfe in theſe words: *The Lord God of the holy Prophets ſent his Angel to ſhew vnto his ſeruants the things which muſt ſhortly be fulfilled.* The third is the teſtimony of Ieſus, who pronounceth them bleſſed which keep the words of this propheſy. For ſaith he, *Behold I come ſhortly: Bleſſed is he that keepeth*

Chap, 22, 6, 7, 8.

Ver, 6, 7, 8.

keepeth the words of this Propheſie. The fourth and laſt is the witneſſe of *Iohn* in theſe wordes: *I am Iohn which heard and ſaw theſe things*. Now it may be demaunded, what is the cauſe that heere are ſo many things heaped vp for the confirmation of the authority of this book. Surely we muſt think there is ſome ſpeciall cauſe and reaſon of it. For the holy Ghoſt doth not vſe to deale ſo much and ſo earneſtly in a matter, but vpon great cauſe. We may eaſily gather what the cauſe is. This book painteth out the whore of *Babylon*, & the whole kingdome of the great Antichriſt, together with all Sathans cunning & ſleight therein, and for this cauſe Sathan hath labored eſpecially to weaken the credit & authority of this book. He by ſome meanes in old time preuailed thus far, that euen among ſome churches of true Chriſtians, the authority & truth of it was doubted of. The holy ghoſt did well foreſee this practiſe of Sathan, and therfore bringeth the moe reaſons for the confirmation therof. If the credite and authority of this book ſhould neuer haue bin impugned, there needed not any ſuch ſpeciall confirmation. But now (God bee thanked) ther is no queſtion or controuerſie concerning the authority of this propheſie. It is receiued as authentical by the common conſent of al the Churches. Almoſt al the ancient fathers do acknowledge it to be Canonicall. The new writers doo with one voice giue their conſent & approbation vnto it. The Papiſts themſelues doe acknowledge it to be the ſacred & vndoubted word of God, though of al ſcriptures they cannot endure it ſhould be medled with all, becauſe it cutteth them ſo neare the bone. More-

ouer, it may not bee omitted, that God is called the Lord God of the holy Prophets, which proueth that this Propheſie is of equall authority with the Propheſies, which were of olde, in as much as the ſame God is the Author of it. And this booke is to be held in the ſame account with the bookes of *Moſes*, and of the Prophets; for all thinges contained in it ſhall as certainely be fulfilled in their time, as theirs were. In *Eſay*, in *Ieremie*, in *Ezechiell*, in *Daniell*, & in the reſt wee find many thinges, which the Lord ſhewed by them long before they came to paſſe. Euen ſo there be many things fore-ſhewed and fore-propheſied in this booke, which in their time ſhall be aſſuredly fulfilled. Nay, we ſee and know, that many things here fore-told, are already fulfilled, and ſome thinges are come to paſſe euen in theſe our daies. He that ſhall looke into the times that are paſt, ſince this Propheſie was giuen, ſhall find that all things haue fallen out agreeable to the Propheſie of this Booke. And ſurely if there were none other thing to perſwade vs touching the authority thereof, this might ſuffice, that euery thing hath fallen out iuſt and iumpe, as this propheſie did foreſhew. It is our great negligence, that wee do not clearely ſee ſo much. And I do humbly entreate all the people of God to look more diligently and narrowly into it in all time to come. And thus much as concerning the circumſtances.

Now, as concerning the booke it ſelfe, it may very fitly be deuided into three viſions, as it were into three generall parts. The firſt viſion is contained in the three firſt Chapters. The ſecond viſion is contained in the next eight Chapters following, from the

fourth

fourth to the 12. Chapters. And the last vision is contained in all the Chapters following, from the 12. to the end.

As concerning the first vision, my purpose is not to stand much vpon it, because it is plaine and easie to vnderstand, and because it containeth no Prophesies of things to come, but only openeth the present state of the Church at that time, and also because I haue already touched the summe of it in handling the circumstantiall pointes, I will therefore content my selfe with a very briefe opening and resolution of it, beginning at the first Chapter.

CHAP. 1.

The summe of the first Chapter.

THe first Chapter containeth foure principall thinges.

The Title of the Booke.
The saluation of the Churches.
The manner of *Johns* calling to receiue this Propheſie.
The description of Christ, the person that calleth him.

The Title of the Booke is set down in these words: *The Reuelation of Iesus Christ which God gaue him.*

It containeth three thinges: First the Authour of the Booke, which is Iesus Christ, receiuing it from God the Father.

Verse 1, 2, 3 4, 5, 6, 7, 8.

Secondly, the end and vse of this booke, which is, to shew vnto all the Seruantes God the thinges which must shortly be done.

Thirdly, the singular fruit and benifit which the Church shall receiue by it, in these words: *Blessed is he that readeth, and they that heare the words of this Prophesie, &c.*

The saluation is in these words *Iohn to the seuen churches which are in Asia, Grace be with you, & peace, &c.* It containeth a description of the Trinity, or three persons in the God-head. The Father is described of his eternity, namely, to be he which is, which was, and which is to come.

The holy Ghost is described of his diuerse gifts and operations, and therefore is called the seuen spirits which are before the Throne, or which proceed from the Throne: but S. *Iohn* speaketh heere of the holy Ghost, according to the vision shewed him in the fift Chapter, where Christ is said to haue seuen eyes, which are the seuen spirits of God, sent into all the world. Of the which afterward.

Iesus Christ is described of his three great offices, of King, Priest, and Prophet, and also of his glorious power and eternity.

First, touching his kingly office, he is called the Prince of the Kinges of the earth, that is, King of Kings, for he is King of *Sion*. He is a King to rule and gouerne his Church. He must raigne ouer the house of *Iudah* for euer. He must raigne ouer all his enimies, and in the middest of all his enimies, euen til he haue trode them al vnder his feet. And this benifit we haue by it, that we are made Kings in him,

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in this life to raigne ouer our corrupt affections, and after this life to raigne as crowned Kinges for euer with him, in infinite glory, and endlesse felicity.

Secondly, touching his Priest hood, he is said to loue vs, and wash vs from our sinnes in his bloude. For he is our onely high Priest, which by his owne bloud hath once entred into the holy place, and obtained eternall redemption for vs. Hee onely it is, which through the eternall Spirit, offered himselfe without fault to God, to purge our consciences from dead works to serue the liuing God. So then by vertue of his Priest-hood and sacrifice, we are reconciled vnto God, haue free accesse vnto the Throne of Grace, and are made Priestes in him to offer vp spiritual sacrifices acceptable to God through him. For *he hath made vs Kings and Priestes vnto God, euen his Father.* Verse 5. Heb. 9, 12. Heb. 9. 14. Verse 6.

Thirdly, concerning his Prophetical office, hee is called that faithfull witnesse. For he said to *Pilate: For this cause was I borne, and for this cause came I into the world, that I might beare witnes vnto the truth.* And the Apostle saith: *He witnessed vnder* Pontius Pilate *a good confession.* So then Iesus Christ is one of those *three great witnesses which beare record in heauen.* Iesus Christ is the Prince of Prophets, euen that great Prophet that should come into the world, through whom all the counsels of God are reuealed vnto vs: hee is that onely begotten Sonne which is come downe from the bosome of his Father, and hath made knowne vnto vs whatsoeuer hee hath receiued of his Father. Verse 5. Iohn 18, 37 1 Iohn 5. 1 Tim. 6. 13

He both by his doctrine, life, and Miracles, hath

borne witnesse vnto the truth, and by the vertue of his Prophetical office, the whole will of God is made knowne vnto vs. For God hath sent him as the great Prophet to instruct the world in righteousnesse, and hath reuealed himselfe to vs in him: and therefore
Col. 1, 15 Heb. 1. 3. he is called *the Image of the inuinsible God, the brightnesse of his glorie, and the ingrauen forme of his person.*
Iohn 14. 7, And therefore he said to *Philip: He that hath seen me hath seene my Father also. And if you had knowne me, you should haue knowne my Father also.*
Math. 15. 27 And againe: *No man knoweth the Father, but the Sonne, and he to whom the Son will reueale him.* Thus then we see that Iesus Christ is that faithfull witnes, and Prince of Prophets, in whom the will of God, and all the counsels of his Father are reuealed vnto vs.

Verse 9, 10. 11. The manner of *Iohns* calling to receiue this Propheſie, is set downe in these wordes: I Iohn *euen your brother and companion in tribulation and in the kingdome and patience of Iesus Christ, was in the Ile of* Pathmos *for the word of God, and for the witnessing of Iesus Christ: And I was rauished in the spirit on the Lordes day, and heard behind me a great voice, as it had beene of a trumpet, saying: I am* Alpha *and* Omega, *that first and that last, and that which thou seest, write in a booke, and send it vnto the seuen Churches which are in* Asia, *&c.*

Now out of these three verses fiue thinges are to be obserued.

First, that Iohn is commaunded by the voice of Christ, which hee heard behinde him as loude as a Trumpet, to write and record the visions which hee saw,

ſaw, and being ſo written and recorded, to cõmend them to all the Churches, for the common benifite and vſe thereof. So that heerein Iohn doth nothing of himſelfe, nothiug of his own brain, but all things by ſpeciall warrant and authority from Ieſus Chriſt, that *Alpha* and *Omega*, which doth call him, and authorize him to this great buſineſſe which now he is ſet about.

Secondly, *Iohns* rauiſhment in ſpirit, to the ende he might be made more capable of all theſe heauenly viſions which were ſhewed vnto him.

Thirdly, his great humiliation, whereby alſo he was fitted to receiue and vnderſtand theſe great myſteries. For *God will guide the meeke in iudgment, and teach the humble his waies; yea, his ſecrets are with them that feare him*. Therefore although *Iohn* was a great Apoſtle, and had ſeene wonderfull viſions, yet hee is not thereby puft vp with pride and conceit of himſelfe, but in the greateſt humiliation of his ſoule, calleth himſelf *a brother and companion of al the faithful, but ſpecially of ſuch as patiently ſuffer for Ieſus chriſt and his kingdome*. Pſalme 25. Verſe 9.

Fourthly, the time when *Iohn* was called, which was the Lords day.

Fiftly, and laſtly, the place where he was called, which was the Ile of *Pathmos*, as formerly hath been ſhewed.

The deſcription of Chriſt, the perſon that calleth *Iohn* to his new office, is ſet downe in the next fiue verſes following, wherein the excellent glorie of Chriſtes perſon is deſcribed. Firſt, from the place where Chriſt did appeare vnto him. Secondly, from Ver. 13, 14, 15, 16.

the seuerall partes and members of his royall person.

Thirdly, from his prouident care ouer his true ministers, and all his faithfull people.

Touching the place where Christ in a vision did appeare to Iohn, he saith it was *in the middest of the seuen Golden Candlestickes.* For saith he, *I turned back to see the voice that spake with me, and when I was turned, I saw seuen Golden Candlestickes, and in the middest of the seuen Candlesticks one like the Sonne of man &c.* The seuen golden Candlesticks are interpreted by Christ himselfe, in the last verse of this Chapter, to be the seuē Churches. The churches are said to be of gold, because Christ delighteth in them as much as we do in Gold; hee valueth euery true member thereof, as we do Gold: for euery beleeuer is al glorious within: euery true Christian is faire and beautifull: euery regenerate man is all as Gold, euen as most pure Gold.

Verse 12.13 It is said afterward, that Christ walketh *in the middest of these seuen Golden Candlestickes*: that is, hee is alwaies present with his Church, to feede it, gouerne it, defend it, and comfort it. The Prophet saith that Christ hath seuen eyes which go through the whole world: whereby is signified his watchfull prouidence for his Church: for he is alwaies looking out for the good of it, to defend and protect it against all aduersarie power whatsoeuer. Which thing was figured in the Rammes skinnes, and Badgers skinnes, wherewithall the Arke was couered, to defend it against all vyolence of winde and weather. Euen so the mercifull protection of

Chriſt, is as it were the continuall couering of his Church.

As touching the parts and members of his royall perſon, he is deſcribed of his head and hayre, of his face, of his eies, of his voyce, of his feet, of his garments, and of his gyrdle.

As concerning his head and hayre, they are ſaid to be as *white as wooll, and as ſnow*, which ſignifie his great wiſdom & knowledge, to performe all things in his Church, for wiſdome and knowledge for the moſt part doe accompany white heades, and gray haires.

His face ſhineth as the ſunne in his ſtrength. Which ſignifieth that Chriſt is the ſame to his Church, that the Sunne is to the world: For as the Sunne lighteneth the whole world with his brightneſſe, ſo chriſt with the brightneſſe of his face lighteneth his whole Church.

His eies are like a flame of fire: that is, exceeding bright, & piercing into all places, yea the very harts of men, for nothing is hid from his ſight, with whom we haue to do. He hath Egles eies to foreſee all dangers intended and plotted againſt his Church, that he may in due time preuent them.

His voice is compared *to the ſound of many waters*, becauſe it ſhould ſound throughout all the world by the preaching of the Goſpell. *Waters* is expounded Chapter 17. verſe 15. of multiudes, Nations, and tongues. Chriſts voice therefore is like many Waters, becauſe his voyce ſhould goe thorough many countries and kingdomes.

His feete are compared to *fine braſſe*: to ſignifie

both the perfection of all his waies, & also his mightie power to tread downe all his enimies.

He is cloathed with a garment downe to the ground, to signifie that he walketh as King and Priest in the midst of the seuen Golden Candlesticks. For Kings and Priests in old time did weare long garments, specially in the execution of their offices.

He is girded about the pappes with a golden girdle: for as Kings and Priestes did gird their garmentes close vnto them, least otherwise they might be hindred in the execution of their offices. So Christ girdeth himselfe close to his businesse: for he is no idle beholder of the state of his Church: but one that continually worketh out the good thereof.

Concerning his prouident care ouer his faithfull Ministers, he is said to carry them in his right hand: for *he had in his right hand seuen stars*: that is, the Mynisters of the Churches. As Christ saith; *the seuen starres are the Angels*; that is, the Ministers of the seuen Churches. Ministers are compared to Stars, because they should shine as bright Stars in this darke world, both by life and doctrine.

Verse 16. Verse 20.

Christ is said to hold them in his right hand, because he alwaies defendeth them against the mallice and fury of the Worlde, which of all others is most outragiously bent against them, and their fauorites. But let men take heed of ouer bold presuming to pull the starres out of Christs right hand, least they smart for it. The world is very busie this way, they thinke to wring them out of his handes; but alasse poore souls they are not able, he holdeth them too fast, who can pull them out of his right hand? If they continue

bold

bold, and buſie this way, they may hap at laſt take a Beare by the tooth, and peraduenture pull an olde houſe vpon their heads. Another reaſon why Chriſt is ſaid to hold the 7. ſtarres in his right hand is, becauſe he worketh by them, and their miniſtrie, as an Artificer with his toole in his right hand. The things which Chriſt hath doone by theſe inſtrumentes are glorious and admirable. For by the miniſtery of the Goſpell he hath conuerted many ſinners, and ſaued many ſoules, then the which nothing can bee more honorable and wonderfull: and therefore the word of God which is the Miniſters weapon, is compared to *a ſharp two edged ſword, which came out of Chriſtes mouth*. Now vnto all this may be added that Chriſt ſaith; *he was dead, but now aliue*, becauſe he died, and roſe againe And alſo that he ſaith; *He had the keies of Hell and Death*: that is, authority and power ouer Hell and damnation. For he hath abſolute power to open and ſhut, binde and looſe; and therefore it is written, *Hee hath the key of Dauid, which openeth, and no man ſhutteth, and ſhutteth, and no man openeth*. All this ſetteth forth the great power & glory of Chriſts perſon, and all aymeth at this marke and end, to cõmend vnto vs the authority of this booke, becauſe it commeth from a perſon of ſo great dignity & excellency. Laſt of all, it remaineth to ſhew how *Iohn* was affected with this viſion, wherein Chriſt did ſo gloriouſly appeare vnto him: for he ſaith; *When I ſawe him I fell as his feete as dead*. Wherein he ſheweth how greatly hee was amazed and daunted with the ſight of Chriſts moſt glorious perſonage. He was ſtriken with ſuch an aſtoniſhment & feare, that there

was alwaies no life, or ſpirit left in him, and all this was to humble him euen to the ground, in as much as by it, he findeth his owne weakeneſſe and imperfection, not capable of ſuch a ſight, ſo farre as to endure it. It was no doubt profitable, or rather neceſſary, that this holy Seruant of God, ſhould thus bee humbled and made fitte to receiue this Reuelation, with the greater reuerence from his great Lord and Maiſter. And alſo it maketh much for our profit, as appeareth, in that euery part of this viſion is rehearſed in the Epiſtles to the Churches. But to conclude, *Iohn* being thus humbled and caſt down in himſelfe, is comforted and raiſed vppe by Chriſt, *who laid his right hand vpon him, and willed him to feare nothing.* For ſaith he: *I am the firſt and the laſt, and am aliue, but I was dead, behold I am aliue for euermore.* In which words he doth greatly cheare vp Iohns hart, and telleth him plainely, that this might and terror of his perſon is bent onely againſt the wicked enymies of his church, nothing at al againſt the friendes thereof: but contrariwiſe, that all this power and glory, might, and maieſtie, is wholy and altogether for the good of his Church. Wherein we may all clearely ſee and know to our great comfort, that the ſame arme of God which caſteth down the wicked, rayſeth vppe the godly: the ſame power which woundeth them, healeth vs, the ſame hand which deſtroyeth them, ſaueth vs: the ſame might and maieſty which hurteth them, helpeth vs. For whatſoeuer is in God, is wholy for his, and wholy againſt thoſe that are none of his. And thus much concerning the firſt Chapter.

Chap.

CHAP. II. and III.

IHaue thought good to handle these two chapters together, and in a generall and compendious maner to set downe the most speciall matters contained in them both: not meaning to insist vpon euery particular, both because these two chapters are plaine, and easiy to vnderstand, and also because they haue bin sufficiently beaten vppon by many. These two chapters doo generally containe seuen Epistles, written to the seuen Churches of Asia: wherein the present estate of the Churches of Asia is very liuely described, and in them the estate of all other Churches then militant vpon the face of the earth. Euery one of these seuen Epistles containeth foure things:

- First, an *Exordium* or entrance into the matter.
- Secondly, a generall proposition.
- Thirdly, a narration.
- Lastly, a conclusion.

The *Exordium* or entrance of euery Epistle containeth two things; namely, the person to whom the Epistle is written, and the person from whom the Epistle is written.

The proposition is one & the same in all these Epistles contained in these words: *I know thy workes.*

The narration containeth the matter of each Epistle, & consisteth of commendations and discommendations; of admonitions, reprehensions, threats, and promises.

The conclusion of euery Epistle, is one and the same, in these words. *Let him that hath an eare, heare what the spirit saith to the Churches.*

First concerning the person to whom these Epi-

ſtles are ſent, he is named in the beginning of euery Epiſtle, *To be the angel of ſuch & ſuch a church.* By this word Angell, he meaneth not the inuincible Spirits which we call the Angell of heauen; for the thinges attributed to theſe angels, can in no wiſe agree to the inuiſible ſpirits, as to be Angels of ſeueral churches: to be neither hot nor cold, to leaue their firſt loue, to repent and amend, & ſundry ſuch like attributs thorowout all theſe Epiſtles. But by the word Angel, he meaneth the Miniſter or Paſtor of euery Church: which therefore is called an Angel, becauſe he is the Miniſter of God, as the word ſignifieth: As alſo becauſe euery faithful Miniſter ought to be receiued & regarded as an angel of god, as the apoſtle witneſſeth of the Galathians, that *they receiued him as an Angel of God, yea as chriſt Ieſus.* And he giueth many admonitions in his Epiſtles to this effect: for he wold haue all faithfull and painful Miniſters to be greatly reuerenced & had in double honor: to be acknowledged and had in ſingular loue for their workes ſake: to be cared for, to be made much of, and to want nothing. For indeed a good Miniſter is a Iewell of price. A good miniſter is as a friend in court, which we ſay is better then penny in purſe. A good miniſter is like a candle, which ſpendeth it ſelfe to giue light to others. A good miniſter is like a cock, which by the claping of his wings awaketh himſelfe, and by his crowing awaketh others. For a good miniſter by his priuate ſtudies, prayers, and meditations, awaketh himſelfe,
2 Cor. 8, 23 and by his publike preaching awaketh others. The ſcripture affirmeth a good Miniſter to be the very glory of Chriſt And againe, that a good Miniſter is

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a ſingular bleſſing of God. For the Lord himſelfe ſaith: *I will take you one of a citty, and two of a tribe, & will bring you to Zion: and I wil giue you Paſtors according to my hart, which ſhal feed you with knowledge & vnderſtanding.* Now then, if a good Miniſter be ſo great a bleſſing of God, and ſo peareleſſe a pearle, how great is the ſin of thoſe which contemne them, and tread their Miniſtry vnder foote, as vile and nothing worth. Our Lord Ieſus ſaith of al ſuch: *He that deſpiſeth you, deſpiſeth me.* Let thoſe ſcoffers and ſcorners therfore take heed how they deſpiſe Chriſt, for aſſuredly he will not long put it vp at their handes. Ier. 3. 14. Luk. 10, 16.

If any man demaund a reaſon why all theſe Epiſtles are ſpecially ſent and directed to the Angels or Paſtors of the Churches, ſeeing Iohn before, chap. 1. verſe 11, is commanded to write them to the Churches of Aſia. I anſwer, that he writing to the paſtors, excludeth not the Churches, but in them, or vnder them, he writeth to the whole Churches, as it plainly appeareth in the concluſion of euery Epiſtle, whē he ſaith: *Let him that hath an eare, heare what the ſpirit ſaith to the Churches.* Then that which is ſpoken to the Angell of the Church, is ſpoken to the church. The reaſon why the ſpeech is ſpecially directed to the Paſtor of euery Church, is, becauſe the good or bad eſtate of the Church, for the moſt part, dependeth vpon the Miniſter. For commonly we ſee it commeth to paſſe; Such a Paſtour, ſuch people: Such a ſhepheard, ſuch ſheepe: Such a builder, ſuch building: Such a husbandman, ſuch husbandry. And as the Prophet ſaith: *Like Prieſt, like people.* Fot wee may obſerue in all theſe Epiſtles, that where the mi- Hoſ. 4. 9.

niſter is commended, the people are commended; and where the Miniſter is diſcommended, the people are diſcõmended alſo. So that they ſtand and fall, ſink and ſwim together. As concerning the perſon from whom theſe Epiſtles are ſent, it is Ieſus Chriſt, who is very glorioufly deſcribed of his diuerſe qualities in the entrance of euery one of theſe epiſtles. Firſt in the Epiſtle to the church of *Epheſus*, it is ſaid: *Theſe things ſaith he that holdeth the ſeuen ſtars in his right hand, & which walketh in the middeſt of the 7. Candleſticks.* Secondly, in the Epiſtle to the church of *Smyrna*: *Theſe things ſaith he that is firſt and laſt, which was dead, & is aliue.* Thirdly to the church of *Pergamus*: *Thus ſaith he which hath the ſharpe ſword with two edges.* Fourthly, to *Thyatira*: *Theſe things ſaith the Son of God, who hath eies like a flame of fire, and his feet like fine braſſe.* Fiftly, to the church of *Sardis*: *Theſe things ſaith he that hath the 7 ſpirits of God, & 7. ſtars.* Sixtly, to the Church of *Philadelphia*, it is thus ſaide of chriſt: *Theſe things ſaith he that is holy and true, which hath the key of Dauid, which openeth and no man ſhutteth, and ſhutteth, and no man openeth.* Laſtly, to *Laodicea* it is thus ſaid: *Theſe things ſaith* Amen, *the faithfull and true witneſſe, the beginning of the creatures.*

Now then we doo plainely ſee how glorioufly Ieſus Chriſt is deſcribed of his ſeuerall properties in euery one of theſe Epiſtles, and what honorable and magnificent titles are giuen vnto him: and al to this end, to moue attention, and to worke in vs a reuerence of ſo great a perſonage, that wee might more ſeriouſly regard, & deeply ponder the things which proceed from ſo great a maieſty. For we ſee & know

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by cõmon experiẽce, that almost euery mans words are heeded and regarded according to the opinion and reuerence which is hadde of his person. Syth then that euery one of these Epistles is fronted with this great authority: *Thus saith the son of God: Thus saith Christ: Thus saith* Alpha *&* Omega; therfore we ought to giue diligent heed to the things herein cõtained: So likewise we read in the Epistle to the Hebrewes, that after the holy Ghost had very notably described the person of christ, and extolled him far aboue the Angels & all other creatures, he giueth the vse of it in the beginning of the second chap. saying: *Therefore we ought to giue more diligent heede to his doctrine.* And thus much concerning the *Exordium* or entrance of these 7. Epistles, touching the person to whom, and the person from whom these Epistles are sent. Now it followeth to speak a word or two of the general proposition contained in these words; *I know thy works.* We read in al these epistles, how the son of God praise some of the churches, & dispraise others: commend some of the Pastors, and discommend others. Now he that will praise or dispraise, must specially looke to this, that he be vpon a good ground: and therefore Iesus Christ before he enters into any praysing or dispraising, commending, or reprouing, doth first protest that hee knoweth their works, & is priuie to all their particular actions, yea, their very thoughts, and therefore cannot erre or be deceiued in his censures. True it is indeede, that men may erre in their opinions & censures of others, because they know not mens harts, & with what affections things are carried. Men I say, may praise or dis-

praise too much or too little. But Iesus Christ whose eyes are as a flame of fire, and which searcheth the raines, cannot faile one iot, nor erre a haire breadth, as we say, either in commending or discommēding, and therefore he stoppeth their mouthes at the first dash, so as they can haue nothing to reply, when he saith: *I know thy works*, I kno wel inough what thou art, & what thou hast bin; I am not deceiued in thee; I know thy sitting down & rising vp, & am accustomed to al thy waies. And this briefly of the proposition. The narration (as is aforesaid) containeth the matter of the Epistles, consisting of praises & dispraises, admonitions, reprehensions, threats, and promises. Touching the first, we find that some Churches are wholy commended, others wholy discommended: others partly commended, partly discommended. As for example, the Pastor & people of *Smyrna* & *Philadelphia*, are generally cōmended for al things, and discommended for nothing; there is no fault found with them; that is, no grosse fault, as in others: for they were not without common corruptions & infirmities. The Minister of *Smyrna* was a very rare & excellēt man, although a poor man to the world-
Apoc. 2, 9. ward. For Christ saith thus vnto him: *I know thy pouerty: but thou art rich*; that is, rich in grace, and the manifold gifts of the spirit. Thou hast done great seruice to the Church. Thou hast imployed thy gifts to the good of many. Thou takest great pains in thy ministry, & art greatly blessed in thy labors: for thou hast an excellent flocke, a notable good people, and therefore I cannot but greatly commend both thee and them. The Minister of *Philadelphia* was also a very worthy and notable man. For

For although his giftes were not ſo great as ſome others, yet was he very painefull and faithfull in a little: of whom it is ſaid, *Thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name*: that is, thou art very conſtant in the profeſſion and practiſe of Chriſtian religion. And thereupon Chriſt promiſeth to bleſſe his labors. For ſaith he: *I wil make them of the ſinagog of Sathan which call themſelues Iews, & are not, but do lye: Behold I ſay, I will make them that they ſhall come and worſhip before thy feet, & ſhall know that I haue loued thee.* Heere we do plainly ſee how Chriſt promiſeth to bleſſe this mans miniſtery, for his painefulneſſe and diligence, although he was not of the greateſt gifts. For men of greateſt gifts are not alwaies moſt bleſſed in their labors. For God doth cōmonly worke the greateſt things by weak means, that all glory might redound vnto him, and no fleſh might boaſt in his ſight. For otherwiſe, if mē of greateſt giftes ſhould alwaies bee moſt bleſſed in their labors, & win moſt ſoules vnto God, then we would be ready to aſcribe that to men, & their gifts, which is proper vnto God, & ſo this praiſe and glory ſhold be ſomewhat eclipſed. Thus we ſee what excellent men the Miniſters of *Smyrna* & *Philadelphia* wer, & what excellent people they had in their charges. But on the contrary, the Paſtor and the people of *Sardis* and *Laodicea*, are diſcommended for all things, and commended for nothing. Indeede the Miniſter of *Sardis* had a great name for learning & other good gifts, but he was grown very idle and negligent, and did litle good with his gifts. Of whom it is ſaid: *Thou haſt a name that thou liueſt, but thou art dead.* That is,

there was no ſpirit in him, no life of grace, his giftes waxed ruſtie for want of vſe: he was fallen aſleepe: he was fallen away from the grace of God: he was nothing the man which he had bin. Therefore hee is admoniſhed to awake and ſtrengthen the thinges which remaine, which were ready to die.

The Miniſter of *Laodicea*, & the people alſo, were grown luke-warme, neither hot nor cold; they were become careleſſe & ſecure, not caring greatly which end went forward in Gods matters, ſo they might enioy the preſent profits and pleaſures of this life.

Concerning the Paſtors and people of *Epheſus*, *Pergamus*, and *Thyatira*, they are partly commended, and partly diſcõmended. Theſe three were reaſonable good Miniſters, & had many good parts in thẽ, and tooke paines in their charges, although there be ſome faults found with them. For the Miniſter of *Epheſus* is commended for ſixe things; for labour, for patience, for zeale, for wiſedome, for ſincerity, & for courage: but diſcõmended for leauing his firſt loue; that is, for revolting, or ſomewhat going back, or rather indeed, for cooling in the loue & zeale of God. The Miniſter of *Pergamus*, & people alſo, are greatly commended for their conſtant profeſſion of the truth in the middeſt of manifold troubles, & the very heate of perſecution. For the rage of the enimies grew ſo fierce againſt the profeſſion and profeſſors of the Goſpell, that *Antipas* the Paſtor of *Pergamus* (as ſome ſuppoſe) was put to death. For Chriſt ſaith thus of this church: *Thou dwelleſt wher Sathãs throne is, and yet thou keepeſt my name, and haſt not denied my faith, euen in thoſe daies when* Antipas *my faithfull*

Apoc. 2. 13

Martyr

Martyr was slaine among you, where Sathan dwelleth.

But yet notwithstãding this church is found fault withal for some few things, that is, two grosse faults: the one for suffering the doctrin of *Balaam* to be broched there by the instruments of Sathan: the other, that they maintained the doctrine of the *Nicolitans*. The doctrine of *Balaam* did vphold the lawfulnes of eating things sacrificed to Idols, & of cõmitting fornication, for he taught *Balac* the King of *Moab*, thus to put a stumbling block before the children of *Israel* The doctrine of the *Nicolitanes* did vphold the common vse of women, that is, that Women might bee made cõmon. These two most grosse and absurd doctrins, were suffred and maintained in the church of *Pergamus*. As cõcerning the church of *Thyatira*, they are greatly commended for the loue & seruice to the church, for their faith, patience, and manifold works, and especially for their constant proceeding in religion and Godlinesse, and that with increase. For of this church it is said: *I know thy loue and seruice, and faith, and thy patience, and thy workes, and that they are moe at the last then at the first*. But this Church is discommended for suffering the wicked woman *Iezabell*, (that is, a false Propheteſſe, which was craftily crept into this church) to teach & seduce the people of God in that congregation, teaching the same false doctrin that *Balaam* did at *Pergamus*: which was, that it was lawful to commit fornication, & to eat meats sacrificed vnto Idols. Hitherto concerning the prayses and dispraises of the churches. Now followeth to speake of the admonitions.

Apoc. 2 14.

Apoc. 2. 19

apoc. 2 verse. 14.

First the church of *Ephesus* hauing fallen from their first loue, is admonished to remember from whence they were fallē, to repent, & to do their first works. Also the Church of *Smyrna* is admonished and exhorted to stād fast in the midst of those persecutions and troubles, which should bee raised vp against it, by the Emperor *Traianus*, and continue for the space of ten years. They are therfore exhorted and encouraged by our lord Iesus, not to fear the things which they should suffer: for although the Diuell and his Instruments should haue scope to persecute and imprison them for ten daies, that is ten years, according to propheticall accoūt, yet if they did continue faithfull to the death, they should haue the crown of life. The church of *Pergamus* suffering and maintaining the doctrine of *Balaam*, and the *Nicolaitanes*, is admonished to repent & amend. The Church of *Thyatira*, which suffered the false doctrin of *Iezabel*, is admonished to looke to her selfe, and to hold fast the truth of Religion. *Sardis* being dull and dead, is admonished to awake, & strengthen the things which remaine that were ready to die. *Philadelphia* is admouished to hold that which they hadde, that no Man take their crowne. *Laodicea* being neither hotte nor cold, but luke-warme, is admonished to bee zealous and amend. And although they thought their state good inough, being puft vp with conceitednesse, yet are they charged to be poore, naked, and blind, and thervpon counselled & admonished to buy spirituall gold, that they may be rich: and spirituall garments to hide their nakednesse, and spirituall eye-salue, to annoint their eyes that they may see.

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Concerning reprehenſions, *Epheſus* is reproued for going backeward. *Pergamus* and *Thyatira* for ſuffering and maintaining corrupt doctrine, as formerly hath bin ſhewed. *Sardis* for dulneſſe, deafeneſſe, and vnſoundneſſe in their manner of worſhipping God. *Laodicea* for lukewarmneſſe and conceitedneſſe.

Touching threats, *Epheſus* is threatned, that except they repent and do their firſt workes, their Candleſtick ſhould be remoued out of his place; that is, the church ſhould be tranſlated to ſome other place, but not deſtroied. For god doth remoue, but not deſtroy his Candleſticks. *Pergamus* is threatned, that vnleſſe they did ſpeedily repent, Ieſus Chriſt would come ſhortly and fight againſt them with the ſword of his mouth. *Thyatira* is threatned, that except they repent them of their workes, they ſhould be caſt into a bed of affliction, & al their fauorites ſhould be ſlain with death. *Sardis* is threatned, that if they did not watch and awake, Chriſt would come ſuddainely vppon them as a Theefe, and they ſhould not know what houre he would come.

Concerning promiſes, they be very great & large for euerlaſting ioy, and the very fulneſſe of glory is promiſed to all that fight the good fight of faith, and ouercome in the ſpirituall battel againſt the fleſh, the world, and the Diuell. *Epheſus* is promiſed, that if they fight it out couragiouſly and conſtantly to the end, they ſhould eate of the Tree of life, which is in the middeſt of the paradiſe of God.

Smyrna is promiſed in like caſe, that they ſhould not be hurt of the ſecond death. *Pergamus* likewiſe is promiſed to eate of the *Manna* that is hid, and to

haue the white stone of victory giuen them. *Thyatira* is promised to haue power giuen them to rule ouer Nations, & to be lightned with heauenly brightnes, like the morning stars. *Sardis* is promised to be cloathed with white aray; that is, with heauenly glory, and to haue their name continued in the booke of life. *Philadelphia* is promised to haue a pillar made in the Temple of God; that is, a firme and vnmoueable place of eternall glory. *Laodicea* is promised to sup with Christ, and to sit with him vpon his throne for euermore. Thus we see what great and precious promises are made to all Churches that fight and ouercome in this their spirituall battell and conflict.

Concerning the conclusion, it is one and the same to all these seuen churches. Wherin they are exhorted, that such as haue eares to heare, should heare, ponder, and consider all the foresaid praises and perpraises, admonitions, reprehensions, threats, & promises. And it is therefore said, such as haue eares, because there are very few to bee found that haue circumcised and sanctified eares, to heare and vnderstand heauēly things. This is proper to the elect, this is but, to whom it is giuen. And thus briefly and generally we see what was the present state of euerie one of the Churches of Asia, vnto which this Prophesie was to be sent: so that by them we may see in what estate the vniuersal church militant was at that time. For as some of these seuen as yet stood firme, and others had much declined, so was it with al other churches.

Hitherto concerning the first vision, containing generally the inscription of this book: Iohns salutation

tion to the Churches: Iohns new calling: The excellency of Chriſt which called him: And the preſent eſtete of the Church. Now we are to proceed to the ſecond viſion, contained in the next 8. Chapters to the 12. wherein is ſhewed, what ſhould be the future eſtate of the Church in all ages, euen vnto the end of the world.

CHAP. IIII.

THe principal things contained in this 4. chapter, is a deſcription of the perſon of god, the Author of this booke, who is moſt glorioufly deſcribed of that excellent glory that is in himſelfe, & of his royall throne which he ſitteth vppon, and of his goodly retinue, and troupes of Saints and Angels attending about his moſt glorious throne. Whereunto is added the diuerſe qualities, both of Angels and Saints, both in themſelues and their owne natures: as alſo in their maner of praiſing and worſhipping of God. This is the generall ſumme and ſenſe of this chapter.

But for the better clearing and more full opening of it, I will come to the words of the text, and open them as they lie in order.

After this I looked, & behold a dore was open in heauē, verſe. 1
and the firſt voice which I heard, was as it were of a trumpet, talking with me, ſaying: Come vp hither, and I will ſhew thee the things which muſt be doone hereafter.

Theſe words (*After this*) haue relation to the firſt viſion ſpoken of before, as if hee ſhould ſay, after I had receiued the former viſion, concerning the pre-

ſent eſtate of the Church, now I had another viſion concerning the future eſtate thereof, and therfore he ſaith, *a dore was open in heauen*, that he might come in and ſee all theſe things which ſhoulde be reuealed to him. For the opening of the doore in heauē doth here ſignifie the vnlocking of heauenly things vnto *Iohn*, or his entrance into them: for ſo the word *doore* is taken. 2. *Cor*, 3, 12. *Apoc.* 3, 8. After the opening of the dore, he is called vp with a loud voice, like a trumpet, ſaying: *Come vp hether*: for although the doore was opened, yet durſt he not enter in till he was called & commanded to com in. For in theſe caſes he doth not preſume in any thing as of himſelfe, without ſpeciall warrant and direction: As the ſcripture ſaith: *No mā*
Heb. 5, 4. *taketh this honor vnto himſelfe, but he that is called of God, as was Aaron.* The voice that calleth him, is like a Trumpet that is loud & ſhril, that he might be ſtirred vp more dilligently to attende vnto the contemplation of theſe great ſecrets which ſhould be reuealed vnto him. This voice commandeth him to come vp hither: which ſheweth that *Iohn* was rapte vp in the ſpirit vnto the heauens, to ſee this viſion. This voice promiſeth *to ſhew him things which muſt be done hereafter*: that is, that he ſhould be made acquainted with the future eſtate of the Church, as already hee was with the preſent eſtate thereof.

And immediately I was rauiſhed in the ſpirite, and beholde a Throne was ſet in heauen, and one ſate vpon
verſe. 2 *the Throne.*

Vpon this ſuddaine and extraordinary calling by ſo heauenly and loude a voyce, Iohn was foorthwith rauiſhed in ſpirit. For as the Prophet *Ezechiell* was

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by the ſpirit in the viſions of god, carried from *Chaldea* to *Ieruſalem*: So this holy Apoſtle is carried by the ſpirit in the Viſions of God into heauen, and by the ſame ſpirit is made fitte and capable of all theſe heauenly Viſions which ſhould be ſhewed him. So that in all this we doo plainely and clearely ſee, that Iohn hath as it were a further calling & admittance from heauen, to behold and ſee theſe wonderfull ſecrets which now are to be imparted vnto him.

Behold a Throne, &c. Here beginneth the deſcription of the moſt high and glorious maieſty of God, who is deſcribed after the manner of Earthly Kings and Iudges ſitting vppon their Thrones and iudgement ſeats. For he is King of *Zion*, and Iudge of all the world. Verſe 2

And he that ſate, was to looke vpon like vnto a Iaſper ſtone, and a Sardine, and there was a Raine-bowe round about the Throne like an Emerand. Verſe 3

God for his admirable glory and beauty, is heere compared to two moſt precious ſtones. The one which is the Iaſper, being of a perfect greene colour, as Philoſophers write: the other, which is the Sardine, being of a moſt bright red colour. Nothing can ſufficiently reſemble the glory of God, being infinite. But theſe thinges, being the moſt pretious vnder the Sunne, do after a ſort ſhadow it vnto vs.

There was a Rain-bow round about the Throne, which may ſignifie, that Gods Throne in glory and beautie doth farre excell all other Thrones of mor-

tall Princes; yea, euen that of *Salomon*, which was of moſt pure Iuory: or rather it may ſignifie, that although God in himſelfe is moſt glorious & admirable, yet he keepeth promiſe and couenant with the ſons of men. For the Rain-bow was a ſign of his couenant, as appeareth *Gen.* 9. and aſſuredly God will be mindfull of his couenant to a thouſand generations. This Rain-bow is ſaid to be like an Emerald, which is alwaies of a freſh greene colour, ſignifying that Gods couenant of grace & mercy towards his Church, is alwaies freſh & greene, and his goodnes towards his people perpetuall and vnchangeable.

Moreouer, God is deſcribed of his glorious retinue, & heauenly company about him. For it is ſaid: *Roūd about the throne were 24. ſeats, and vpon the ſeats 24. Elders*: Which ſignifie the whole church, both militant & triumphant, both of Iewes and gentiles, and are therefore called 24. becauſe the Church of the Iewes grew out of the 12. Patriarches: & the church of the gentiles out of the 12. apoſtles. And as the glory and pompe of mortall Kinges is ſet out by their troups and traines of nobles, and other excellent perſonages: So the glory of God (which in it ſelfe can receiue no encreaſe) is to our capacitie commended and ſet forth by his goodly companies of Saints and Angels. Theſe 24. Elders are cloathed in white rayment, which ſignifieth their righteouſnes, as it is expounded, chap. 9, vet, 8. *not inherent, but imputatiue*. For they hauing no righteouſneſſe of their owne, Chriſts righteouſnes is imputed vnto them through faith, & through faith is made theirs: *For Abraham beleeued, & it was imputed vnto him for righteouſnes.*

verſe 4.

These

These 24. Elders had on their heads crowns of gold, which signifie their victories ouer the world: for all the elect ouercome the world throgh faith, as S. *Iohn* teacheth; and not the world only, but euen the flesh and the Diuell also: And therefore the crowne and garland of victory belongeth vnto them as most valiant conquerors.

Moreouer it is said, that *out of the throne proceed* Verse 5
lightnings, & thunderings, and voyces, which signifie his terror and fearefull power in the preaching of the the Law; for the preaching of the Law, is as it were a voice of lightning and thundring. The powerfull preaching of the law, is the very thundering of hell, and lightning of the wrath of God vpon all impenitent sinners: and therfore at the deliuery of the law, there were lightnings and thunderings, and mount *Sinay* it selfe did tremble and shake.

Further it is said, *there were 7 lamps of fire burning before the throne, which are the 7 spirits of God.* These seuen lampes which are interpreted to bee the seuen spirits of God, do signifie the preaching of the Gospell, and the manifold graces and giftes of the spirit; which are giuen to the Church by the meanes thereof. For the Gospell giueth a chearefull and comfortable light, being the ministery of the spirit, as the Apostle saith, & therefore is resembled by 7. lamps. So then from the throne, that is, from the presence of God, proceedeth both law and Gospell, and the ministry of them both for the sauing of soules. And all this maketh much for the setting forth of Gods glory and maiesty, being the marke here aimed at.

And before the throne, there was a Sea of glasse, like vn- Verse 6

This Sea of Glaſſe is the world, which is fitly compared to a Sea, becauſe it is full of ſtormes, tempeſts, and waues, that are continually rayſed vp in it. It is full of Rocks, vpō which many daſh, and make ſhipwracke. It is compared to a Sea of Glaſſe, for the brittleneſſe, changes, and vncertaintie of all thinges in the world. It is ſaid to be before the Throne like Chriſtall, becauſe the all-ſeeing God doth as clearely behold from his Throne all the thoughtes, wordes, and works of the ſons of men, and all other particular actions of all his creatures vnder the Sun, as wee behold our face in a Chriſtall. For *all thinges are naked, and as it were laid out in an anotomy vnto his eyes, with whom we haue to do.*

verſe 6, Moreouer it is ſaid, that *in the middeſt of the throne, and round about the throne, were foure Beaſtes, full of eyes before and behinde.* Theſe foure Beaſtes do ſignifie the Angels of heauen, the inuiſible and elect Angels, as it is expounded, *Ezech.* 10, verſe 20. where the Prophet in a viſion ſeeth foure beaſtes, as it were bearing vp and drawing Gods Chariot of triumph. And at the 20. verſe he ſaith expreſſely, that he at laſt vnderſtood they were the Cherubins. The firſt and tenth Chapter of *Ezechiell* being throughly looked into do make this plaine. The reaſon why the Angels are called by the name of Beaſtes, is, becauſe in the next verſe they are compared to beaſts, for their qualities of certaine beaſtes. They are named foure in number, being otherwiſe innumerable, becauſe they are likened to foure ſeuerall beaſts.

The Angels are ſaide to haue eyes before and behind, for their great vigilancie ouer the Church, and

euery

euery member thereof, and becauſe they are endued with knowledge of things paſt and things to come: and laſt of all, becauſe they ſee and diſcern almoſt all actions vnder the Sunne, vpward and downeward, backward and forward.

And the firſt beaſt was like a Lyon, the ſecond like a Calfe, &c. Verſe 7

Here the Angels are compared to foure ſeuerall beaſts: to a Lyon for ſtrength & courage: to a calfe or an Oxe, for ſeruice and vſe: to a Beaſt hauing the face of a man, for wiſedome: to an Eagle, for ſwiftneſſe and readineſſe to execute the will of God. And moreouer, becauſe the Eagles ſoare aloft, and flie a very high pitch, we are giuen to vnderſtand, that the heauenly ſpirits are much in celeſtiall contemplation, and do receiue the knowledge of hid ſecrets and counſels, for they are much aloft about the throne of God, and many high and deep ſecrets are opened vnto them.

And the foure beaſts, had each of them ſixe wings about him, and they were full of eyes within, &c. Verſe 8

This maketh it very plaine, that by theſe Beaſts are vnderſtood the ſixe Angels, becauſe he aſcribeth vnto euery one of them ſixe wings a piece. For the Angels are deſcribed with winges, both in the firſt and tenth of Ezechiell before mentioned: and alſo in the ſixt chapter of the propheſie of *Iſaias*, where the Seraphins are ſaid to haue ſixe winges a peece; two to couer their faces: two to couer their feete: and two to flye withall; becauſe they haue two wings to co-

uer their faces withall, because they are not able to endure the vnconceiuable brightnesse and glory of God, for he dwelleth in vnapprochable light. They haue two wings to couer their feet withall, because mortall men are not able to look vpon the brightnes that is in heauen. For we read that many haue been astonished & dazeled with the glory and brightnesse of Angels, so glorious creatures are they. They haue two wings to fly withall, to note the prompt obedyence and readinesse to execute the commandements of God, as formerly was shewed. Moreouer, the angels are said to haue wings & to flye swiftly: because God by them doth speedily dispatch many purposes, actions and seruices here below: and for this cause the scripture affirmeth, that *he rideth vpon the Cherubins: that he dwelleth betweene the Cherubins: & that he maketh the clouds his chariots, and walketh vpon the wings of the winde.* For as earthly Kings are in their progresses carried in their most sumptuous coaches, drawne by the most excellent Coach-horses, to dispatch great businesses, and many waighty affaires within their dominions: so the Visions in Ezechiell doo shewe that the immortall King is carried most swiftly in his Chariot of triumpho, drawne by the Cherubins, as it were by beasts, to direct and ouer-
Verse 8 rule all actions vnder the Sunne. Moreouer, these Angels are saide to *be full of eyes within*, to note not onely their fulnesse of knowledge, but also their inward sight into all heauenly thinges, yea, euen such as are most secret and hid: for they are of all other creatures most inward with God. None of his Children know so much of his counsell as they.

Fur-

Furthermore, the Aungels are here said to praise Verse 8
God *vncessantly, day and night, saying: holy, holy, holy, Lord God almighty, which was, which is, & which is to come.* Where we may clearely see, that the Angels praise and worship God in a burning zeale without wearinesse. For they are not as men, which through their great corruption, are full of dulnesse and wearines in Gods worship; but they do alwaies serue him with infatigable desires, & therefore are called Seraphins, because they burn in the zeale of God, & Cherubins, because their delight is to approch neer vnto him; & to be alwaies about his throne; yea, euen in his chamber of presence. They do double and treble this word (*holy*) & warble much vpō it, because they know full well, that he is righteous in al his waies, & holy in al his works, and that al his proceedings and iudgments, are euen then waighed in the ballance of iustice & equity, when to mans sence, and the iudgemēt of reason, they seem nothing lesse. For his iudgments are as a great depth which mans reason cannot sound. Further, we see that *when these beasts*, that is, the Angels, *gaue glory and honor, & thanks to God, &c. the 24. Elders also fel down before him, & worshipped him that liueth for euermore.* Where we may see, that both Saints and Angels doo ioyntly praise and magnifie GOD, and him alone, *Euen that God that liueth for euermore, euen that God which was, which is, and which is to come*; that is, the eternall and euerlasting God. For the Scripture saith: *Praise him ye Saints, & praise him ye Angels that excel in strength. And the 24. Elders cast their crowns before the throne, saying: Thou art worthy o Lord, to receiue glory and ho-*

nor, &c. Wherin we see, that all the elect doo emty themselues of all worthinesse, to haue any glory, acknowledging that their crownes of glorieare Gods free gift, and that the praise thereof belongeth only to him, and nothing to themselues. And this in very deede is the right manner of worshipping GOD, frankely to ascribe all glory to him, and all shame to our selues, to giue all to him towhom al is due, and nothing to our selues, which haue nothing; for nothing can be giuen or taken out of nothing.

Now then, to conclude and winde vp this fourth chapter, we do clearely see the summe & drift of all is, that Heauen doore was opened vnto Iohn, and that he was let in, and called vp into the Chamber of presence by a very loud voice, there to take notice of the future estate of the Church: and that the person which thus called him vp, was the very immortall God himselfe, who is so gloriously described of his throne, his troups and traines of Saints and Angels, as we haue heard. And all this is to commend and set forth the authority of this booke, whose Author is so excellent, yea, super-excellent.

CHAP. V.

AFeer this Vision containing the glorie of the diuine Maiestie was shewed vnto Iohn, that hee might know from what Fountaine this Prophesie was deriued, now in this fift Chapter is taught and shewed by vvhat means, and by whose meditation, the knowledge of such hidden mysteries vvere reuealed vnto the church: namely, by the meanes and medi-

mediation of Ieſus Chriſt, in whom only the counſels and ſecrets of God the Father are opened, and made known vnto men. For he is the great Prophet and Doctour of the Church, which is come downe from the boſome of his Father, and *hath made known vnto vs whatſoeuer he hath receiued of his father, as he himſelfe teſtifieth*. And the Church is commanded by *a voice from heauen to heare him, and him alone.*

This fift Chapter containeth three thinges gene- Ver. 1, 2, 3. rally. Firſt a deſcription of the booke, which was in 4, 5, 6, 7. the right hand of God.

Secondly, a deſcription of Ieſus Chriſt, which receiueth it at the hand of his Father, and openeth it.

Thirdly, a deſcription of thoſe moſt glorious praiſes which are giuen to Chriſt by the Angels, Saints, and all the creatures in heauen and earth.

I ſaw in the right hand of him that ſate vpō the throne, Verſe 1
a booke written within, and on the backe ſide ſealed with ſeuen ſeales.

By this booke here mentioned, is meant this preſent book of the Apocalyps, or Reuelation, as it ſhall plainely appeare in the next chapter, when we come to the opening of the ſeuen ſeales thereof. For the things which fall out vpon the opening of the ſeuerall ſeales, do plainely declare, that all is meant of the particular matters contained in this preſent booke.

This booke is ſaid to be in the right hand of him that ſitteth vpon the throne, becauſe all the ſecrets reuealed in it, come from the counſell and decree of the moſt high God, and are ordered by his meere direction and prouidence.

It is called a written booke, to shew that the things contained in it, are so firmely decreed in the counsel of God, that none of them shall faile, but come to passe, and be fulfilled in their season. They are such as we may write of, as we vse to say: and therefore for the certainty of them, they are heere said to bee written in a booke.

This booke is said to be written within and without, for the multitude and variety of matters contained in it. For there were both many & great things which should fal out in the world from the time that Iohn receiued this Prophesie, vnto the ende of the world.

This book is sealed with seuen seales, that is to say, perfectly sealed, because the things contained heerein, are counsels and secrets, onely knowne to God, till it pleased him to reueale thē to his Church by his son. The elect Angels knew nothing of the thinges written in this booke, before the seales were opened.

verse. 2 *And I saw a stronge Angell, which proclaimed with a loude voice, Who is worthy to open the booke, and to loose the seales thereof?*

Here is proclamation made to all creatures, that if there were any manner of persons in Heauen or earth, among men or Angels, that would take vpon them to open and expound this booke, that they should come forth and shew themselues, and be very willingly and gladly heard. But alas, the next verse

Verse 3. doth shew, that *none in heauen or earth was able to open the booke and expound it, whereupon Iohn wept very much, because no man was found worthy to open and interpret this booke.*

The

The cause of Iohns weeping and lamenting, was for feare the Church should be depriued of such profitable and excellent things as he knew were contained in this booke. Such was his loue to the Church: such was his zeale and care for the people of GOD. An example worthy of al imitation, to mourne and weepe for the concealing of the booke of God, and to reioyce in the opening of it. But Papists and Athists are of a contrary mind, for they reioyce in the concealing and keeping close of the scriptures, & are much greeued with the opening and reuealing thereof; because thereby their hypocrisie and villany is detected and discarded.

Vpon this one of the Elders said vnto Iohn: Weepe not, verse 5.
Behold, the Lyon which is of the Tribe of Iudah, the roote of Dauid, hath obtained to open the booke, and to lose the seales thereof.

Here we see how Iohn is comforted and cheared vp by one of the Elders, being now very pensiue & sad, and is willed to pluck vp a good heart, and to be of good cheare, for hee could tell him good newes; to wit, of one that could open & expound this book, and all the secrets in it, and that is Iesus Christ, the great reuealer of secrets, and onely expounder of all riddles, and hidden mysteries, as before hath beene spoken.

Iesus Christ is here said to be of the Tribe of *Iudah*, because he is lineally discended of that Tribe, according to the flesh, and his humane nature.

He is compared to a Lyon, by allusion vnto *Iacobs* words in his last will and testament, concerning *Iudah*, namely, that *hee should couch as a Lyon, and as a*

Iuneſſe, & none ſhould ſtir him. He is fitly compared to a lion, for his great & admirable power & ſtrēgth, for he raigneth and muſt raigne ouer all his enimies, and in the middeſt of all his enimies, yea, till he hath troade all his enimies vnder his feet. He is called the *roote of Dauid*, both here, and alſo in the 22. Chapter of this booke, verſe 16. becauſe he ſprunge out of *Dauid*, the ſon of *Iſhai*, as a branch out of his root, as the Prophet did foretell, that *Aron ſhould come forth of the ſtocke of Iſhai, and a graft ſhould grow out of his roots.* And the Apoſtle ſaith, that *Chriſt was made of the ſeed of Dauid, according to the fleſh.*

verſe. 6. *Then ſaith Iohn, I beheld, and loe, in the middeſt of the throne, and of the foure beaſts, and of the elders, ſtood a Lamb, as though he had bin killed, which had ſeuen hornes, and ſeuen eyes, which are the ſeuen ſpirits of God ſent into all the world.*

Here Iohn taketh a view and ſight of Ieſus Chriſt, from the very middeſt of the throne, & of the foure beaſts and the Elders. Chriſt doth not appear about the throne, as do the Saints and Angels, which are but miniſters and miniſtring ſpirits: but in the very middeſt of the throne, and the foure beaſtes, &c. becauſe he is God euerlaſting, coequall and coeternall with the Father, *in whom* (as the Apoſtle ſaith) *dwelleth all the fulneſſe of the Godhead, bodily or eſſentially.* And heere afterward the ſame worſhippe and honour is aſcribed vnto him both by the Saints and Aungels, which before is aſcribed vnto GOD the Father.

Chriſt is here compared to a Lamb, for his innocency; for the ſcripture ſaith: *He was as a ſheep, dumb*

before

before his shearer: He is the Lamb of God that taketh away the sins of the world. He is the Lamb slain from the beginning of the world: He is compared to a Lyon, for his great & incomparable strength in cõquering Hell, Death, and damnation, and all infernal power. And to a Lamb, because hee hath dispatched all this vpon the Crosse, by the sacrifice of himselfe once offered: for hee neuer did more liuely shew forth his Lyon-like power, then when hee was as a Lambe slaine and sacrificed vpon the Crosse.

This Lambe Christ, is heere saide to haue *seuen hornes*, which signifie his manifold power, or fulnes of power, or perfect power, according as this metaphor or borrowed speech of horne is vsually so taken in all the scriptures. This Lambe also is said to haue *seuen eies*, which are interpreted to be the seuen spiris of God: that is, the manifold graces and giftes of the Spirit, which he giueth vnto his Church. Now then to conclude this point, for as much as the number of seuen in this booke is a number of perfection, and alwaies noteth perfection, therefore by Christs seuen horns, and 7. eies, we may, and that soundly, vnderstand his perfect power, and his perfect sight and knowledge in all things. For his seuen eies are so taken in the third chapter of the Prophesie of Zacharie, where it is said: *Vppon one stone shall be seuen eies*. Meaning, that Iesus Christ, the corner stone of the Church, should bee full of eies, to looke out for the good of his church, and to giue light to al others: for he is the life and light of the world.

And he came and tooke the book out of the right hand Verse 7
of him that sate vpon the throne.

Heere Iesus Christ taketh the booke out of his fathers hand, purposing both to open it, and expound it: For he is the onely expounder of the law, and the best interpreter of his Fathers will.

verse 8. Hereupon it is said, that *the foure beasts, and 24. Elders fell down before the Lamb*, to testifie their thankfulnesse and inward ioy and reioycing that the son of God wold take vpon him this office, which none other would or could performe.

Moreouer, by their falling down and worshipping him, they do plainely testifie, that he is God ouer al, to be blessed for euer. For otherwise the Angels of heauen, both Cherubins and Seraphins, woulde not thus fall downe and worshippe him, ascribing vnto him, both deitie and diuine honour. Consider then Psal. 97. 7 how great he is, of whom it is said: *Let al the Angels of God worship him.*

Moreouer, these Angels and saintes are saide to *haue euery one harpes and Golden viols, full of odours, which are the praiers of the Saints.*

verse 8 These harpes do signifie the sweet concent & harmony both of men and Angels, in sounding foorth the praises of the Lamb: for herein the whol church both militant and triumphant do acord and tune together, as *many harpers harping with their harpes*; as Apoc. 14. 2 it is written also in another place.

Heereby also they do plainly testifie that inward peace and spirituall ioy, which all the faithfull haue through christ, which is more sweet and delightsom to the soule, than any musicke is vnto the eares.

The viols full of odours, are expounded to bee the prayers of the saints, which are therefore compared

to odours, because they smell sweete in the nostbrils of God, and are more fragrant then any nosegay or perfume whatsoeuer: for he taketh great pleasure in the prayers of his peoples especially when they come out of golden viols, that is, sanctified harts and consciences: for euery sanctified heart is a Golden heart in the sight of God; and euery regenerate conscience is a Iewell of price, guilt with Gold, and enameled with pearle. For this cause the holy man *Dauid* wisheth earnestly that his heart might be so renewed and cleansed inwardly, that his *prayer might be directed as incense in Gods sight, and the lifting vp of his hands as a sweet smelling sacrifice.* Psal. 141.

Furthermore, *these Saints and Angels doo sing a new song.* That is, they do sing to the praises of the Lamb with renewed affections, & vnwearied desires. Their inward ioy continueth alwaies fresh and greene as the Bay-tree: They neuer wither or waxe weary of the seruice of God: Their song is euermore new, & therefore euermore delightsome. For the more new any thing is, the more pleasant and delectable: for men are not affected with olde, but altogether with new things.

Now then, Iesus Christ hauing taken this booke into his hand to open and expounde, is applauded vnto by the general consent and voices of the whole church: for say they, *Thou art worthy to take the booke, and to open the seales thereof.* Wherein they doo all with cõmon consent, giue their voyces vnto Christ, acknowledging him to be the only person in heauẽ or earth, to take vpõ him this functiõ of opening a booke so closed, so clasped, so shut, so sealed, and

they do yeeld a reason of their proceedings, because (say they) *thou wast killed, and hast redeemed vs vnto God by thy bloode, out of euery kindred and tongue, and people, and nation.* Meaning heerby, that he was put to death, to pay the price of our redemption, in who all the beleeuers, both of the Iews & Gentils are saued. Their reason then is this: he that hath died, and risen againe, and is now exalted far aboue al principalities and powers, &c. is the most fit instrument to open and interpret this book, but thou ô Christ the Lamb of God, art such a one, therefore thou of all others, art most meet to take the matter vppon thee, and to enter into this busines. Further, they amplifie theyr reason thus: that *he hath made vs of slaues & seruants* verse, 10 *Kings: and of prophane persons, Priestes vnto the most high God.* And last of all, that *we shall raigne vppon the earth.* Not meaning heereby, that we shall raigne as earthly kinges, or onely inioy an earthly kingdome. For out of all doubt the saints shal raign with Christ in the heauens for euermore. But heere is mention made of raigning in the earth, because after this life, Gods Children shall haue the fruition and inheritance both of heauen and earth: that is to saye, *that* 2 Pet, 3, 12. *new heauen and new earth, wherein dwelleth righteousnesse*: for the heauens and the earth being redintegrated and purged from corruption, shal be the portion of the Saintes, and the habitation of the elect, for euermore.

After all this, *Iohn heareth the voice of innumerable* verse 11. *Angels beside the foure beasts.* That is, the Cherubins and Seraphins, or chief Angels; that is, Angels deputed to chiefe offices, round about the throne, which

all

all *with a loud voice do acknowledge the Lambe which* Verse 12
was killed, to be worthy of all honor, glory, & praise, &c.
And not onely these innumerable Angels, being 20. thousand times ten thousand, but also *al other creaturs both in heauen and earth*: as the Sun, Moone, & starrs, the fishes in the Sea, and the beasts in the earth, doe all in their kind sing the same song, acknowledging *all honor and glory, praise & power, to belong vnto him that sitteth vpon the throne, & vnto the lamb, for euer-* Verse 13
more. For although the creature is as yet subiect to the bondage of corruption, and therefore groneth and trauelleth in paine, waiting when the Sonnes of God shalbe reuealed, yet it stādeth in assured expectation of restitution to liberty and incorruption; and therefore here all the creatures do praise the Lamb for that restauration which they doo so longly and wishly look for. *And the foure beasts said, Amen.* That is, they do subscribe to those praises which the creature yeeldeth to their Creator. And not onely the Angels do subscribe and consent vnto it, but *the 24. Elders also, who fall downe, and worship him that liueth for euermore.* So that the Lambe is praised and worshipped of all hands, both of men and Angels, and all other creatures, as God euerlasting, and blessed for euermore.

CHAP. VI.

IN the fourth Chapter we haue heard the description of God the Father, which holdeth the sealed booke in his right hand. In the fift chapter we haue had the description of Iesus Christ, the opener and interpreter of this seuen sealed booke. Now in this

sixt Chapter we are to vnderstand of the matter and contents of this booke, and of the strange accidents and euents which followed vppon the opening of euery seuerall seale. For in this chapter 6. of the seales are opened by the Sonne of GOD, and the Mysteries therof disclosed vnto *Iohn*, that he might declare them to the Church, for the comfort and instruction thereof.

This chapter containeth sixe principall things, arising from the seuerall opening of the six seales; and they are these:

Verse 1. 2, 3 4, &c.
- The spreading of the Gospell.
- Great persecutions following therevpon.
- Famine.
- Pestilence.
- Complaints of the Martyrs.
- Fearefull vengeance vpon the world, for sheading the bloud of Gods Saints.

Verse 1 *After, I beheld, when the Lambe had opened one of the seales, and I heard one of the foure beastes say, as it were the noise of thunder: Come and see.*

Now, after all these former matters, Iohn did very intentiuely fix his eye vpon the Lamb, being now about to open and vnclaspe the first seale of the book, and al on the sudden he was admonished and stirred vp by one of the Cherubins, that he shold draw near and come vp, and take knowledge of these great and important matters, which were now to be reuealed vnto him. And to the end that he might be through-

ly awaked, and ſtirred vp to attention in ſo waighty matters, it is ſaid, that the voice of the Angell which ſpake vnto him, was like the voice of a thunder: So that thereby Iohn was throughly rowſed, fitted and prepared, to receiue theſe heauenly viſions.

Therefore I beheld, and loe, there was a white horſe, and he that ſate on him had a bow, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome. verſe 2

Iohn keeping his eye ſteady vpon the Lambe, hauing now opened the firſt ſeale, doth in a viſion ſee a white horſe, &c.

By this white horſe, is meant the miniſtry of the word of God, and the firſt preaching of the Goſpell by Chriſt and his Apoſtles, and the ſucceſſors in the Primitiue Church. *The white horſe* is taken in this ſenſe in the 19. chapter of this Propheſie, where our Lord Ieſus beeing vppon this white Horſſe, beateth downe all his enimies before him: For who is able to reſiſt his word, and the miniſtrie of it?

In the firſt chapter of the Propheſie of *Zacharie*, our Lord Ieſus purpoſing to build vp his church, being in a very ruinous eſtate after the captiuity, is brought in by the Prophet on horſe-backe, both for the reedifying of his Church, & alſo for the puniſhment of the Babilonians, his enimies, and the enymies of his people. In the 45. Pſalme the church, the ſpouſe ſaith thus to her beloued Husband Chriſt:

Gird the ſword vppon thy thigh, ô thou mighty one, the ſword of thy glory and comely beauty, and with thy comly beauty ride on proſperouſly for the buſineſſe of truth, and of meeke righteouſneſſe, &c. Pſal. 45.

Now in all theſe places of the ſcripture, we do plainly ſee, that when chriſt goeth about either to broach his Goſpell, or build vp his Church, or to be reuenged on the enimies thereof, he is brought in on horſback. And this doth ſtrongly confirme and warrant this expoſition, ſeeing it is not any imagined ſenſe, or new deuice of mans braine, but ſuch a ſenſe as other places of ſcripture will very fully beare out.

Moreouer, if we do ſeriouſly conſider, and deeply weigh the purpoſe and intendment of the holy Ghoſt in all this, it will not a little helpe and further this expoſition. For the chiefe ſcope and drift of all is, to deſcribe the ſtate of the Church from the Apoſtles time to the end of the world. For this propheſie ſerueth to *ſhew vnto Iohn the things that muſt ſhortly come to paſſe.*

Now, we all know by bleſſed experience, that the firſt eſtate of the church did conſiſt in the preaching of the Goſpell by Chriſt and his Apoſtles: and therfore this muſt needs be vnderſtood of that time and eſtate of the Church. For Ieſus Chriſt is he that ſitteth vpon this white Horſe, that is, by the miniſtry of his Goſpell he conquereth and ſubdueth the nations vnder him.

There may be three reaſons alledged why this horſe is ſaid to be of a white colour. Firſt, becauſe the doctrine of the Goſpell which was preached by Chriſt and his Apoſtles, was pure and ſincere, being without all ſpots and blots of errour and hereſie. For the white colour in the ſcripture doth ſignifie purity, ſincerity, innocency, ioy, glory, and beauty.

Secondly, becauſe the doctrine of Chriſt and his Apoſtles,

Apoſtles, was ful of ioy and comfort. As it is ſaid of *Samaria*, after Phillip had ſet the Goſpell abroach there, that *there was great ioy in that Citty.*

Thirdly, becauſe the miniſtery of Chriſt and his Apoſtles was very glorious and beautifull, as it is written: *How beautifull are the feete of them which bring the glad tydings of peace, &c.* And againe, *with thy comely beautie ride on proſperouſly, for the buſineſſe of truth, &c.* Pſal. 45.

If any man demaund a reaſon of Chriſtes ſitting on horſe-backe, and riding forth on horſe-backe: I anſwer, that it doth moſt fitly repreſent that marielous ſwiftneſſe wherewith the light of the Goſpell ſhould be carried and ſpread, not onely throughout all *Iudea*, *Samaria*, and Galile, but alſo throughout all the kingdomes of the world. For it is not a wonder, to conſider how ſwiftly, and as it were on horſeback, & alſo how far ouer the heathen nations, within a few yeares after Chriſts aſcention, the doctrine of the Goſpell was preached, and of multitudes imbraced. He rode forth indeed proſperouſly & ſwiftly vppon this white Horſe, euen the miniſtrie of the Goſpell, for the buſineſſe of truth, and of meek righteouſnes; and his right hand wrought fearful things, as ſaith the Pſalmiſt.

Moreouer, it is here ſaid, that *Ieſus Chriſt hath a bow in his hand.* And in the 45. Pſalme, from whence it ſeemeth all theſe phraſes and ſpheeches are borrowed, he is ſaid to haue *ſharp arrowes in his hand*, whereby he pierceth the heart of his enimies.

Now his bow and arrowes doo ſignifie the piercing power of the Goſpell, whereby the world hath

been subdued vnto Christ. For all the arrowes of the Gospel which christ shooteth out of this bow, which is euen the tongue of his ministers, doo sticke in the harts of men; yea, they pierce into all the secret places of the soule. For the ministry of the Gospell *is liuely, and mighty in operation, sharper then any two edged sword, and entereth through, euen vnto the deuiding asunder of the soule and the spirit, of the ioyntes and the marrow, and is a discerner of the thoughts, and the intents of the heart.*

Heb. 4.

Heere is yet further mention made of a Crowne which was giuen vnto Christ, and that *he went forth conquering that he might ouercome.*

This crowne signifyeth the victory which he getteth ouer the world with his bow and arrowes. For the Psalmist saith: *By thy sharp arrowes in the harts of the Kings enimies, the people shall fall vnder them.*

We read in the second of the Acts of the Apostles, that 3000. of the Kings enimies were at once shotte thorough with his bow, and these arrowes, and did fall vnder him. We reade of many other at other times, & in other places. For the Apostle saith plainly, that *the weapons of our warfare are not carnall, but spirituall, mighty, through God to cast down holds, casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuity euery thought to the obedience of Christ.*

2 Cor. 10.

Thus we see how Christ and his Apostles and all their true successors riding vppon this white Horse which is the ministry of the Gospell, haue gone ouer all the world, conquering and ouercomming.

I am not ignorant that some doo expound this o-

ther-

therwise: but my purpose is not to meddle with other mens opinions, and iudgments, but to set down that which God hath giuen me to see, and which in mine owne conscience and perswasion, I suppose to bee the truth, referring all to the iudgement of the church, and such therein as are indued with the spirit of God. For *the spirit of the Prophets is subiect to the Prophets.* And be it known vnto all men, that my chiefe indeuour throughout this whole booke, shall bee to seeke the sense, that is, and not the sense that is not: to meddle onely with truth and let falshood goe.

And when hee had opened the second seale, I heard the second beast say, Come and see. Verse 3.

As before at the opening of the first seale, so now again at the opening of the second seale, Iohn is called vpon by another Angell to giue attention: and so afterwards at the opening of the third and fourth seale. Wherein we may obserue the heauinesse and drowsinesse of mans nature in all heauenly thinges, which is euermore ready to sinke and fall asleepe, except it be awaked by many means, and stirred vp by speciall grace.

And there went out another horse that was redde, and power was giuen to him that sate thereon, to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword. Verse 4.

This redde Horse, representeth the cruell persecution, and bloudy Warres which followed the preaching of the Gospell. For the red colour in the scripture, doth note bloud, cruelty, and VVarres,

the rider vpō this horſe is the diuel himſelfe: for who but he and his inſtruments delight in bloud, perſecutions, and warres? He hath power giuen him to take peace from the earth, (for he could haue no power except it were giuen him) and to this purpoſe a great ſword was giuen him, to murther and kill vvithall.

And all this is to be vnderſtood of the ſtate of the church vnder the tenne great perſecutions, raiſed vp againſt it by the perſecuting Emperours, *Domitian*, *Traianus*, *Nero*, *Antoninus*, *Decius*, *Diocleſian*, *Maxentius*, *Licinius*, & other cruell tyrants, euen vntill the times of *Conſtantine* the great. Stories doo report, that theſe cruell perſecutors did in moſt ſauage and horrible manner, torture, torment, and ſhead the bloud of innumerable multitudes of gods people. So that as the firſt eſtate of the Church, vnder the preaching of the Goſpell, was ioyfull and peaceable; So this ſecond eſtate of the Church, vnder ſuch outragious perſecutions, was troubleſome and tragicall: and yet for al that, in the middeſt of al theſe ſvvords, bloud and flames of perſecution, the Church did ſtil preuaile and encreaſe. For *the bloud of the Martyrs is the ſeede of the Goſpell*. And the Church oftentimes being ſovvne in the bloode, yet ſpringeth vppe, and grovveth in bloud. And as for the cruell and bloudſucking Emperours, vvhich could not endure the light of the Goſpell, but ſtroue by tyranny to ſuppreſſe it, the iuſt God vvhich taketh vengeance of al iniquity, and ſpecially of the perſecution of his children, vvas euen vvith them vvell inough: for hee gaue them ouer, ſome to be ſlaine in the vvars, ſome to be tortured vvith horrible diſeaſes, ſome to be poiſoned,

soned, some to be murthered, and some to murther themselues. Thus did God the auenger, shewe himselfe from heauen as the stories report, & pay home to the ful these bloud-suckers of his church, making them examples of his Wrath, and spectacles of his vengeance to all nations.

And when he had opened the third seale, I heard the third beast say; Come and see. Then I beheld, and loe a blacke horse, and he that sate on him, had ballances in his hand, &c. verse 5.

By the blacke horse, famine, and dearth is signified; for the blacke colour, is a mournfull and sad colour: and what maketh men more pensiue & sad then famine and extream hunger. For it is a thing vntollerable: and therefore the holy Ghost saith; *They be better that are killed with the sword, then they that die of famin.* He that sitteth on this horse hath a balance in his hand, which signifieth great pennury and scarsity of al thinges, but specially of victual: insomuch that men must be pittanced & stinted in their victuals, and their bread and drink must be deliuered out by waight and measure, as it fareth in straite & sore sieges of citties, when victuals wax scarse. This is it that God threatneth in Leuit, 26, and Ezec. 4, 5. *that he would breake the staffe of bread, and that ten women should bake in one ouen, and deliuer bread by measure.* Lam, 4, 9.

Now to declare the greeuousnes of this famine, a voice commeth from the throne, and from the Angels, that *a measure of wheat should be for a penny, and three measures of barly for a penny*: the measure here spoken of is a Chenix, which some writers say, was so much as woulde serue a man for bread-corne for verse 6.

one day. And the Romane penny vnder *Domitian*, was alwaies 7. pence of our mony. And at that time the laboring man did work for a penny a day, which would do little more thē buy him bread-corn. How then should his wife and Children do? Whereas it is saide: *Wine and Oyle hurt thou not*, I take it that it should rather be translated, *In Wine and Oyle thou shalt not do vniustly*: as the word will beare it. And the sense is, that in the state of corne & victuall, they shall deale conscionably and mercifully, not selling at the highest, but rather at the lowest rate now in the times of extreame scarcity.

Now, all this is to be vnderstood of that most grieuous famine which wee reade to haue bin about the year of our Lord, 316. and sundry times afterward. And all this for the contempt of the Gospell preached by Christ and his Apostles vpon the white horse, and the murdering of Gods Saints by him vpon the red horse, and his instruments. So grieuous and fearfull a thing is the contempt of the Gospell, and the persecuting of the Saints. And God did most iustly cause the world to smart for it, and make them with sorrow inough to feele the punnishment of the Gospell reiected.

verse 7 *And when he had opened the fourth seale, I heard the voice of the fourth beast say: Come and see.*

verse 8. *And I looked, and behold a pale horse, and his name that sate on him was Death, and hell followed after him, &c.*

This pale horse signifieth the pestilence & other contagious diseases, which God most iustly brought vpon the world for the contempt of the Gospell, & the

the murthering of Chriſt and his Apoſtles, and as I noted before out of the ſcriptures, that when GOD commeth either in mercy or iudgment, he is ſaid to come on horſeback, to note his expedition, & ſwiftneſſe, both in the one and the other: ſo, as before Chriſt is vpon the white horſe, the Diuell vpon the red horſe, famine vpon the black horſe: ſo here *death & hell are ſaid to be vpon the pale horſe*: for peſtilence and death maketh men looke pale: but being dead, he ſaith hel followed. For aſſuredly hel doth alwaies follow the death of the body, excepting thoſe onely whom Chriſt hath deliuered from hell and damnation by the power of his death.

Thus then it is: the red Horſe with bloud, the black Horſe with famine, the pale Horſe with peſtilence, haue power giuen them ouer the fourth part of men to murther, kill, and ſlea, as all ſtories do ſhew, that for the reiecting of Chriſt and his Goſpell, theſe plagues were carried as it were on horſeback, ouer a great part of the world. Now as touching this famin and peſtilence which fell out vppon the opening of the third and 4. ſeales, they are to bee referred vnto thoſe times eſpecially, wherein the Hunnes, Goaths, and Vandales, and other Barbarous Nations which were the waſters of the World, did waſt and decay the Roman Empire both far and neare. Whereupon grew this famine, ſcarſitie, and peſtilence, and ſtraunge diſeaſes heere ſpoken of, about ſome 300. yeares after Chriſt, and ſomewhat more.

And when he had opened the fift ſeale, I ſaw vnder the Aultar the ſoules of thē that were killed for the word

of God, and for the testimony which they maintained, &c.

Heere is discouered the state of the Martyrs after this life, and the condition of the spirits of all iust and perfect men. For whereas it might be demaunded, what became of all those heaps & multitudes of men which were slaine for the testimony of Iesus in the ten great persecutions: it is here answered, that they were vnder the Aultar. *Iohn in a vision seeth them vnder the Aultar.* That is, vnder the mercifull protectiō of Christ in heauen, who for them and for vs all, was made both Aultar, Priest, and Sacrifice. This Aultar Christ, is afterward called *the golden Aultar, which is before the throne of God.* So then it is cleare, that the soules of the Martyrs were with Christ in glory. For he saith to his disciples: *Where I am, there shall you be also.* And in another place he saith: *If I were lift vp from the earth, I will draw al men vnto me, that is, all beleeuers.* Then it followeth, that the soules of these iust and righteous men were in Paradise, and in *Abrahams* bosome, which is the very port and hauen of saluatiō. For although the persecuting Emperors, and other tyrants of the earth, had power to kil their bodies, yet had they no power ouer their soules, as our Lord Iesus affirmeth.

Chap. 8, 3.

Iohn 14, 3.

Iohn 12, 32.

Verse 10

And they cried with a loud voice, saying: how long Lord holy and true, doest thou not iudge and auenge our bloud on them that dwell vpon the earth?

Here we see plainly, that the soules of the Martyrs doo very vehemently cry for vengeance vpon these cruell tyrants which shead their bloud. Moreouer, they cry for it speedily, and seeme to be impatient of delay.

delay. But it is to be obserued, that they doo not this in any hatred, or priuate desire of reuenge, in respect of any wrong or cruelty shewed to them; but in a very loue and burning zeale of the Kingdome & glory of Christ, and whatsoeuer desire they haue, it is wholy to that end. Wherefore they are here vnder a figure brought in crying for vengeanc, rather to expresse what iudgment of God tarrieth for the cruell persecutors, then to shew what minde they beare towards them. For it is indeede their cause that cryeth for vengeance. And as *Abels* bloud: so their bloud cryeth aloud in the eares of the Lord of Hoastes for reuenge.

Moreouer, we may not imagine or gather out of this loud crying of the Martyrs in heauen, that they haue any disturbance, impatience, disquietnesse, or any discontentment there. But this they do in a feruent desire of that fulnesse of glory which they assuredly hope for and looke for in consummation of all thinges, when both their soules and bodies shall bee ioyned together.

And long white robes were giuen vnto euerie one, and verse 11
it was said vnto thē, that they should rest for a little season, vntil their fellow seruants & their brethren which shold be killed euē as they were, were fulfilled.

These white robes do signifie that honour, glory, and dignity, whereunto not onely the Martyrs, but also all other faithfull beleeuers are aduanced in the chambers of peace: for so white robes are to bee vnderstood in sundry other places of this booke. And

this doth plainly proue, that the Martyrs were now in glory with Christ.

Now as concerning the answer to their complaint and cry, it was this, that they should be content, and haue patience for a little season, (for the time remaining, to the end of the world, was but as a day with God, and as a moment in comparison of eternitie) and the reason of the delay is yeelded, which is this, that there were numbers of others, their brethren in the world, vvhich should be martyred and slaine for the truth, as well as they vnder the great Antichrist of Rome, and the bloody Turke, at and vppon the opening of the seuēth seal. And therefore in consideration that the most vvise God had decreed & foredetermined with himselfe in vvmost secret and hidde counsell, to bring multitudes of others to glorie by the same way and means that they themselues were brought, that therefore in the meane time beeing so, shoter a time, they shoulde rest satisfied and contented. And here by the way, wee see what stayeth the comming of Christ vnto iudgement; namely this, that the number of his Martyrs and Saintes, and all such as he hath chosen vnto life, are not yet accomplished.

And I beheld when he opened the sixt seale, and lo there was a great earthquake, and the Sun was as black as sackcloath of haire, and the Moone was like bloud.

v. 12, 13, 14. *And the starres of heauen fel vnto the earth, as a figge-tree wasteth her greene figges, when it is shaken of a mighty wind.*

And heauen departed away as a scrole when it is rolled, and euery mountaine and Ile were moued out of their place.

Vpon the opening of this ſixt ſeale, very dolefull & fearefull things which doo follow: As earth-quakes, the darkning of the Sun, the obſcurity of the Moon, the falling of the Starres, the rolling together of the Heauens, the remouing of Mountains & Iles out of their places, the howlings and horrors of Kings, captaines, & other great potentates of the earth, which all are things very terrible and fearefull to behold: & al theſe do repreſent and figure out vnto vs the moſt fearefull tokens of Gods high diſpleaſure and moſt heauie indignation againſt the wicked world. Very grieuous things fell out vpon the opening of the 2. 3 & 4. ſeales: but they are far more grieuous which follow vpon the opening of this ſixt ſeale: for this ſixt ſeale containeth an aggrauation and encreaſe of all the former iudgmentes. For now after the cry of the Martyrs for vengeãce, God the auenger of the bloud of the righteous doth ſhew himſelf from heauen, and declare his wrath in more fearefull manner then before, euen to the great aſtoniſhmẽt of al the creaturs in heauen and earth. So horrible a thing is the ſheading of the bloud of the Chriſtians. For now we ſee plainely, that God heareth the cries of his Martyrs, and commeth as a Giant, or as an armed man, to take vengeance of all their enimies. For *Pretious in the ſight of the lord, is the death of his Saints:* and he is much mooued with the cry of their bloud, as heere we ſee. And therefore now threatneth to hold a generall Aſſiſes, wherein hee will make inquiſition after blood, and arraigne and condemne all ſuch as are found guiltie thereof: according as the perſecuting Emperours and many others, did finde and Pſal. 116, 15

feele

feele by wofull experience. For if God be angry but a little, who may endure it?

Now, although the Stories do report, that in those daies, which was aboue 300. yeares after Christ, there were many great and fearefull Earth-quakes in diuers nations and cities of the World: yet it is apparant, that the Earth-quake here spoken off, cānot be takē literally, nor any of the rest here mentioned. For there was neuer any time, neither is it mentioned in any Chronicle, that euer the Sunne was as blacke as sack-cloth of haire; or the Moone turned into blood; or the Stars fel frō Heauen; or the Heauens rolled together like a scrole; or that Mountains and Ilands were mooued out of their places. Therefore of necessity all this must bee vnderstood metaphorically; that is, that God did in so strange and fearefull a manner manifest his wrath from Heauen by tumults, commotions, seditions, and alterations of Kingdomes, as if these things of the Sun, Moone, and Starres, had beene visibly represented to the eie. An Earth-quake in this booke, and other bookes also of the Scriptures, doth by a borrowed speech signifie commotions of common-wealths, troubles, tumults, vprores, & great alterations of states & kingdoms. The darkning of the sun, Moon, & stars, and rolling together of the heauens, do by a metaphor in the scriptures, signifie the wrath of God; which they being not able to endure, are said here to blush at, to couer thēselues, to hide themselues, to be ashamed of thēselus, to remoue out of their places, no more to do their offices, &c. For as birds do hide themselues, & thrust their heads into bushes when the Eagle commeth abroade: And as all the Beastes of the forrest

do tremble and couch in their dens when the Lyon roreth: And as that ſubiect doth hide himſelfe, and dare not ſhew his head, with whome the king is diſpleaſed; So here it is ſaid, that the whole earth doeth tremble, and al the celeſtial creatures are amazed & confounded with beholding the angry face of God againſt the world, in ſo much that they do as it were draw a canopy ouer them, hide themſelues vnder a cloud, and ſurceaſe to do their offices.

The darkning of the Sun and Moone, is taken in this ſence in the ſecond of *Ioel*, and alſo in the ſecond chapter of the Acts of the Apoſtles. For there God promiſing and foretelling, that in the laſt daies hee would abundantly poure forth of his ſpirit vpon all fleſh (which is to be vnderſtood of the plentiful preaching of the Goſpell in the Apoſtles time, and the abundance of grace that was giuen with the ſame) addeth, that for the contempt of ſo great grace & mercy, he wold ſhew wonders in heauen aboue, and tokens in the earth beneath. Bloud and fire, and the vapour of ſmoake; the Sun ſhal be turned into darkneſſe, and the Moon into bloud, before that great & notable day of the Lord come. The meaning of the prophet is, as Peter alſo doth expound it, that God from heauen will ſhewe ſuch apparant ſignes of hys wrath againſt the world, that men ſhould be no leſſe amazed, then if the whole order of nature were inuerted. And this was performed, when as the Iewes for the contempt of Chriſte and his Goſpell, were moſt miſerably deſtroyed by the Romans. Act. 2

Euen ſo here, vnder the opening of the ſixt ſeale God doeth threaten, that for the murdering of hys

ſon Chriſt, and his Apoſtles, and innumerable chriſtians, he would bring ſtrange iudgements and extraordinary calamities vpon the world, according as al ſtories do ſhew, that thoſe times were ful of blood ſheds, commotions, famins, peſtilence, and miſeries of all ſorts. I am not ignorant, that the darkning of the Sunne and Moone, and the falling of the ſtarres from heauen, are ſometimes in this booke putte for the obſcurity and corruption of pure doctrine, and the falling away of the Paſtors of the church from their ſincerity and zeale. But in this place the circumſtances wil not beare that ſence: Firſt, becauſe here the darkning of the Sun and Moone, &c. is ioyned with an Earth-quake, the rolling togither of the heauens, and the mouing of Mountaines and Ilands out of their places, which argueth a moſt horrible confuſion and concuſſion of al things. Secondly, becauſe afterward in the eight chap. he doeth of purpoſe ſpeake of the corrupting of pure doctrine, and the falling away of the Miniſters, referring it to that chapter, as his proper place. Thirdly, becauſe the kings and captaines of the earth heere immediately mentioned, would neuer haue bin caſt into any ſuch perplexities and horrours vppon any corruption of doctrine and the miniſtry, as here we read of. For cõmonly men are not any whit touched or moued with that, or ſuch like things. Laſt of all, becauſe the ſcope and drift of the holy ghoſt, vnder the opening of this ſixt ſeale, is to deſcribe corporall, not ſpirituall; viſible, not inuiſible iudgements. For he doth orderlye and of purpoſe handle them in the nexte chapter.

Now,

Now, whereas it is said in the last three verses, that *the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, and euery bond-man, and euery free-man, hid themselues in dens, and amongst the rockes of the mountaines, and said to the rockes and mountaines, fall on vs, &c.* the sence & meaning of al is this, that these visible iudgments should be so horible and extraordinary, that al sorts of men then liuing vpon the face of the earth, shold euen wish themselues buried quicke, or that they might run into a mouse-hole or awger-hole, to hide themselues from the wrath of the Lamb. For being both outwardly terrified with these sensible iudgements, and inwardly griped and tormented with the fury of their own consciences, they were at no hand able to endure it. *v.15.16.*

CHAP. VII.

THis Chapter dooth wholy appertain vnto the opening of the sixt seale. It sheweth generallye how God in the midst of all the broiles which hapned vnder the opening of the fixte seale, yet dyd preserue his church, and mercifully prouide for his owne people.

This seuenth chapter may very fitly bee deuided into three parts.

First, it sheweth, that as God did most fearefully punnish the worlde with visible and sencible iudgements, as we haue heard before: so now he would set vpon them with inuisible & spiritual plagues, which are of al other most grieuous and intollerable.

Secondly, it ſheweth the ſtate and condition of the Church militant here in earth, as before was ſhewed
v.1,2,3,4 &c vnder the opening of the fift ſeale, the ſtate of the Church triumphant in the heauens; namely, that it is ſealed and ſet in ſafety from all dangers.

Thirdly, it ſheweth the bleſſed and happie eſtate of all Gods elect, and their fetuent prayſes and zea-
v.10,11&c lous worſhip of God, who thus mercifully did prouide for their ſecurity in the mideſt of greateſt perils and extremities.

And after that, I ſaw four Angels ſtand on the four cor-
verſ.1 *ners of the earth, holding the four winds of the earth that the winds ſhould not blow on the earth, neither on the ſea, neither on any greene tree.*

Theſe foure angels are angels of darkeneſſe, or foure diuels which is proued by this reaſon, that they hold the foure winds from blowing on the Earth: that is, ſtoppe the courſe of the Goſpell, which is a ſpirituall plague.

They are ſaid to ſtand vppon the foure corners of the earth, becauſe power was giuen them to plague not ſome one or tvvo countries, but the Vniuerſall world, both Eaſt, Weſt, North, and South.

The blowing of the winds, doth very fitly repreſent the preaching of the Goſpel, and that heauenly inſpiration and breathing of the holy Ghoſt which goeth vvith it. Winde is ſo taken, *Ioh.* 3. where our Lord Ieſus ſaith; *The wind bloweth where it liſteth, &c. So is euery man that is born of the ſpirit.* And again in the 4. of the *Cantic.* in theſe words; *Ariſe ô North, and come ô South & blow on my garden, that the ſpices thereof may flow out.* Where it plainly appeareth, that

the Church craueth the inſpiration of the ſpirit, that her fruites may abound: For what can be meant by theſe windes which ſhe wiſheth to blow vppon her garden, but the heauenly breathinges of Gods holy ſpirit and vvord. It followveth then, that if the blovving of the vvinds in the ſcripturs do ſignifie the breathing of Gods grace, & holy ſpirit, that the ſtopping of the vvinds by a reaſon of the contraries doth here ſignifie the ſtopping of the ſame, and the depriuation of all heauenly bleſſings. So that it is cleare, that a ſpiritual plague is here repreſented, which alſo is the more apparant, becauſe heere is ſuch ſpeciall *prouiſo* & care had for the churches ſafety, that it might not be infected with this ſpirituall contagion. Now all this doth plainly fore-propheſie, not onely the ſtopping of the courſe of the Goſpell: but euen the vtter taking of it away from the vvorld, for their great cõtempt thereof, and the horible murthering and maſſacring of al the true profeſſors of it: according as it came to paſſe afterward in the preualling firſt of hereſies, and afterward of the popiſh and Mahometiſh religion, as in the two next chapters following ſhall plainly appeare.

And I ſaw another Angel come vp from the Eaſt, which had the ſeal of the liuing God, and he cried with a loud voice to the foure angels, to whome power was giuen to hurt the earth and the ſea, ſaying: verſe. 2, 3

Hurt yee not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of our GOD in theyr foreheads.

This Angell is Ieſus Chriſt, who by the Prophet

is called *the Angel of the couenant*. That Angels do represent & sustaine the person of Christ their head, is so common and vsual a thing in the scriptures, that I shal not need to stay in it.

That this Angel is Christ, it doth plainly appear by the things here attributed vnto him, which can agree to no other. First in that he hath the seale of the liuing God (which is the spirit of adoption) to set vp on al the elect, for he is the only keeper of this great seale, and this priuy seale. He onely hath authority to set it vpon whom he wil.

Secondly, because he is said *to come vppe from the East*: that is, he is the onely sonne of righteousnesse which ariseth vpon his Church euery morning, and with his bright beames expelleth al darknes from it. According to that of *Zacharias* in his propheticall song: *Throgh the tender mercy of our God the day spring from an high hath visited vs.*

Luk, 1, 78,

Thirdly, because he holdeth a soueraignty & command ouer the diuels: for he chargeth them here to stay their hands from doing any hurt, til he had prouided for his elect.

verse 2. Wheras it is said, that *power was giuen to these diuels to hurt the earth, the sea and the trees*: that is, the number of reprobates, we may note, that the diuels haue

Iob, 1 no absolute power, but onely by permission: as appeareth in this, that they coulde neither touch Iob, nor enter into the heard of swine, without licence.

verse 3 Wheras it is said, *Till we haue sealed the seruants of our God in theyr foreheads*, it doth plainly shew that the punnishments of the wicked are deferred til prouision be made for the elect. *The flood came not vpon*

the old vvorld til Noah *and his family vvere receiued into the Arke. The Angels destroyed not* Sodome *till* Lot *vvas set in safety. The plaguing Angel spared the first borne of* Egipt, *till the postes of the Israelites houses were sprinkled with the blood of the paschall Lamb. The six Angels are sent to destroy* Ieruſalem, *are charged to stay the execution, till the seruants of God were marked in their fore-heads.* Ezec. 9.

All theſe examples do manifeſtly declare what tender care the Lord in al ages hath had of his own people, that they might be deliuered and ſet in ſaſetie in the midſt of al extremities. Euen ſo here we ſee that God is very carefull, that his owne children might not be infected with thoſe damnable hereſies which now already vpon the ſtopping of the courſe of the Goſpell beganne to bee hatched, and afterward did ſpring and grow vp in the Church both thicke and three-fold.

And I heard the number of them that vvere ſealed, and there vvere ſealed an hundred forty and foure thouſand of al the Tribes of the Children: Of the Tribe of Iudah *vvere ſealed tvvelue thouſand, &c.* verſe 4.

Now Iohn heareth the number of them that were ſealed, and he reckoneth vp the whole Church militant conſiſting both of the Iewes, and Gentiles: Hee ſaith, that *of the Church of the Ievves there were ſealed* 144000. Wherein he putteth a certain number for an vncertaine, and a definite number for an indefinite; for his meaning is not that there were iuſt ſo many, and neither moe nor leſſe ſealed: but this number dooeth ariſe of twelue times twelue,

in

in that he ſaith *of euery Tribe twelue thouſande*: for twelue times twelue thouſand make a hundred forty and foure thouſand. Neither yet may we thinke, that of euery tribe there were an equall number ſealed, not moe nor leſſe of one tribe then another, but this number of twelue, is vſed as the perfect and full number; in as much as the Church of the Iews was founded vpon the twelue Patriarkes: vnto vvhich our Sauiour had reſpect, vvhen for to gather the diſperſed and loſt ſheepe of the houſe of *Iſrael*, he choſe twelue Apoſtles.

Now here vve are to obſerue, that notvvithſtanding the horrible perſecutions and calamities which fell out vpon the opening of foure of the ſeales, yet God had his Church euen of the Iews, vvhich in the iudgement of reaſon, a man vvoulde haue thought long ere now, had bin vtterly extinct and aboliſhed. But the Apoſtle ſaith: *God hath not caſt off his people which he had choſen*: that is, vtterly caſt them off. Rom. 11.

It is therefore a moſt ſure and certain poſition in diuinity, that God hath alwaies his; that is, in al ages, in al times, in al places, in al contries, euen in the midſt of all troubles and flames of perſecution, yet God hath hid his & inuiſible Church euen vpon the face of the earth. As it was in the daies of *Elias*. As was in Chriſts time, when *the ſhepheard was ſmit, & the ſheepe ſcattered*. And as it was in the daies of the great Antichriſt, as afterward vve ſhall ſee. 1 Ki. 19. 18

Moreouer, it is to bee obſerued, that in the enumeration of the 12. Tribes, the Tribe of *Dan* is left out, and the Tribe of *Leui* taken in. The cauſe of the omiſſion and skipping of the Tribe of *Dan*, vvas

their

their continuance in Idolatry from the time of the Iudges, (at what time the firſt fell into it) euen vnto the captiuity. This Tribe is alſo omitted in the Catalogue of the tribes mentioned 1. Chron, chap, 2, 3, 4, 5, 6, 7. Then the reaſon of this omiſſion, is firſt theyr vnworthines. And ſecondly, that there might bee a place and roomth for the Tribe of *Leui* to bee taken in; which in this Catalogue for ſingular reaſon, & a ſpeciall miſtery might not be permitted. For althogh the tribe of *Leui* hadde no portion or inheritance amongeſt the other Tribes in the earthly *Canaan*, yet novv the Prieſt-hood being transferred vnto Chriſt the holy Ghoſt doth expreſſely affirm, that the tribe of *Leui*, as wel as others, hath his part and portion in the heauenly inheritance, and the celeſtiall *Canaan*.

After theſe things, I beheld, and loe a great multitude which no man could number, of al nations, & kindreds and people, and toonges ſtood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their handes; and they cryed with a lowde voice, ſaying: Saluation commeth of God, &c. verſe 9. 10.

This is to be vnderſtood of the Church of the Gentiles, and they are ſaid to *be an inumerable multitude of all countries & nations*. For although the church of God in reſpect of the reprobates, is very ſmal, and as an handfull vpon the face of the earth; yet in it ſelfe ſimply conſidred, it is very great and large: for euen out of Adams curſed race, God hath choſen manye thouſands to life. And here ſtil we are to obſerue the great goodnes and mercy of God, that notwithſtanding former perſecutions, and the great blindneſſe which afterwvard did inuade the Church in the pre-

uailing errours and hereſies: yet Iohn heareth and ſeeth ſuch an huge number ſealed vppe to ſaluation through Chriſt, both of the Iewes and Gentiles.

The Church of the Gentiles exceeding in number the church of the Iewes, are here ſaid *to haue long white robes*, in token of their purity and innocency; *& Palmes in their hands*, in ſign of their victory ouer the world, fleſh, and the diuell. For palmes in auncient time were enſignes and badges of victory.

v. 10, 11, 12 After this, is ſet downe how the whole Church of the Gentiles do praiſe & worſhip God freely, acknowledging ſaluation to be onely of him, through Chriſt. And all the Angels of heauen do applaude, ſubſcribe, & ſay *Amen* to the ſame: as we haue heard before in the 4. Chapter.

The 4. beaſtes are here mentioned againe, whereby is meant the Angels, both becauſe they are ſaide to haue vvinges, chap. 4. which agreeth to none but Angels, *Eſa. 6*, and alſo becauſe they are expreſſely named & interpreted to be the Cherubins, *Ezec.* 10

Ezech. 1. If any man muſe why the Angels ſhould bee called beaſts, let him be reſolued with theſe 4. reaſons. Firſt, becauſe they are compared to beaſts before, as the Lyon, Calfe, &c. Secondly, becauſe *Ezechiel* called them ſo, in as much as they draw Gods charryot

Zach. 1, 8 of triumph. Thirdly, becauſe the Prophet *Zachary* compareth them to red, ſpeckled, and white horſes. Fourthly, becauſe the ſame Prophet calleth them Gods coch-horſes, and the multitudes and ſocieties of them, he calleth Gods chariots, which came out of two mountaines of braſſe: that is, they went foorth at his decree (which ſtandeth as faſt and vnmoueable

as

as a mountaine of braſſe) to comfort and deliuer his Church out of the captiuity of *Babilon*, and alſo to ſuccour and helpe the remnant which were left behinde in *Iudea*. Now in the Prophets, theſe charriots and chariot-horſes are ſaide to carrie the Almighty moſt ſwiftly throughout all the world. And therfore in *Zacharie* it is ſaide of the Angels: *Theſe are they which go throgh the whole world.* In *Ezechiel* it is ſaid, *that the beaſts ran, and returned like lightning*. And againe, *that they ſparkled like the appearance of bright braſſe: & the wheels of Gods chariots were moued with vnconceiuable ſwiftnes, euen as faſt as the Angels did flye.* Let theſe reaſons and Scriptures then ſatisfie vs touching this, that the Angels are called beaſts. Zach, 1, 10 Ezech, 1, 14 verſe, 7

After all this, one of the 24. Elders asketh Iohn what they were, & from whence they came, which were thus araied in long white robes: Which queſtion is asked of the Elder, not as beeing ignoraunt thereof; but to ſtirre vp Iohn, being ignorant, to inquire of the matter, that he might inſtruct him therein. And therfore when *Iohn* confeſſed his ignorance deſiring to bee inſtructed therein, the Elder telleth him the whole matter; namely, *that they were ſuch as wer come out of great tribulatiõ. For none can enter into life, but through many afflictions:* as the Apoſtle ſaith. After this againe, the militant & viſible church is deſcribed and ſet forth, not according to their preſent ſtate, but according to that which is to come: for they are here ſpoken of, as if they were alreadye in the poſſeſſion of heauen, and that for infalliable certainty and aſſurance thereof. Therfore the Apoſtle ſaith, that *euẽ already they do ſit togither in heauen-* verſe 13. verſe 14. verſe 15. 16

ly places. And here they are said *to be in the presence of the throne of God, &c. to hunger and thirst no more, &c*
vers. 16, 17. to haue al *teares wiped from their eies, and to be led by the Lambe vnto the fountaines of liuing waters.* All which doth very plainly and plentifully expresse that infinite glory and endlesse felicity which is prepared for all the true and faithfull vvorshippers of GOD. Many good lessons and obseruations might bee gathered out of all this. But I do of purpose omit them because in this work I do chiefly and almost altogether aime at interpretation, therin also studying breuity, soundnes, and plainesse.

CHAP. VIII.

VVEe have hearde out of the seuenth Chapter how the diuels and their instrumentes, the Romaine Emperours did stop the course of the Gospell Now in this chapter we are to heare the vvofull effects of the stopping thereof, which vvas the springing vp, and preuailing of manifold errors and heresies in the world. So that the principall scope & drift of this chapter, is to shew, that God for the contempt of his Gospell, and great indignities offered to the true professors therof did giue vp the world to blindnes, to errour, to superstition and heresie: and as the Apostle saith: *Because they receiued not the loue of the truth, therefore God sent them strong delusions, that*
2. Thes. 2. *they should beleeue lies.* For, as before vve haue hearde how the world vvas most fearefully punnished vvith externall plagues and iudgements: So here we are to vnderstand how the same was punished with iudgements

ments spirituall and internal, as formerly hath beene said, vpon the stopping of the foure winds. For althogh that spirituall plague was very great, yet these spirituall plagues which follow vpon the opening of the seuenth seale, are farre greater. For now we are to heare and vnderstand, not onely of the errours and heresies, wherby a way and passage was made by degrees, as it were by certaine staires, for Antichrist to climbe vp into his cursed chaire, and to take possession thereof; but also we are to vnderstand of his very tyranie and kingdome it self: and also of the kingdome of the Turke, and the last iudgement. For the things contained vnder the opening of the seauenth seale, do reach vnto the end of the worlde. For the book sealed with seuen seals containeth al the whole matters which were to be reuealed.

This chapter containeth foure principall things, as it were the foure parts thereof.

First, the reuerent attention and silence, with admiration which was in the church, at and vppon the comming forth of this most horrible vengeance. vers. 1, 2, 3, 4, 5, 6 &c.

Secondly, before the execution of these most execrable plagues, the Church is remembred and set in safetie vvith all her children, by her great mediatour Christ Iesus.

Thirdly, the execution of this vengeance, which commeth forth at the blowing of the seuen trumpets by seuen Angels.

Fourthly, the vengeance it selfe contained in the preuailing of errour and heresie: the falling away of the Pastors of the Church, and the vniuersall darkenesse that followed thereupon.

And when he had opened the 7 seale, there was silence in heauen aboue halfe an houre.

By heauen in this place he meaneth not the kingdome of glory after this life: but by heauen is meant the Church here vpon earth: as it is so taken, chap. 12, ver. 1, and chap. 14, vers. 2. There may be three reasons yeelded, why the church is called heauen.

1 Ioh. 5 1 First, because the birth thereof is from heauen; for *it is borne of God.*

Secondly, because the inheritance therof is from heauen, and therefore is called *the inheritance of the*

Col. 1. 12 *Saints.*

Thirdly, because *the conuersation thereof is in heauen*,

Phil 3. 20 as the Apostle saith.

To this may be added, that our Lord Iesus in his Gospel doth so often cal his visible church *the king-*

Math. 13 *dome of heauen* by a trope, because Christ beginneth his raigne in the faithfull therein, whom afterwarde he translateth actualy into the very kingdom of glory. By silence heere is meant the great attention of the church, because great things were now in hand. For now vpon the opening of the 7. seale, farre greater matters are threatned then any before: & therfore the Church doth listen vnto them in deepe silence, & as it were in horror and trembling throgh admiration: for now there appeare such dreadefull iudgements of God, to be executed vpon the earth, that al the heauenly company are astonished and amazed to behold it, and do as it were quake & tremble to thinke vpon it. For as when heauy newes commeth downe from the prince, to bee proclaimed in open markets, all good subiectes doe listen and giue

care

eare with silence and trembling: so it fareth in this case. By halfe an houre, he meaneth that short time, wherein the mindes of the godly were prepared, fitted and disposed, wisely to consider of these matters and to make good vse of them. I know right wel, that this Verse is farre otherwise interpreted of some: but I take this to be most sounde, and simple, and best agreeing to all that followeth: for the nexte Verse is ioined vnto this by a coniunctiō copulatiue, to note a coherence of the matter, and to draw the sence together: for he saith. *And I saw 7. Angels, which stood before God, and to them were giuen seuen Trumpets.* verse 2.

These seuen Trumpets signifie, that God woulde proceede against the worlde in fearefull hostilitye, and come against it as an open enemie vnto battell, proclaiming open Warre against it, as it were with sound of Trumpet and Drumme, setting vp the flag of defiance against it. And hereupon groweth this silence and trembling in the Church, which onely is mooued with the signes of Gods wrath, when as all others sit still in security, as the Propher Zachary saith in a like case. Chap. 1. v

To stand in this place, signifieth to administer, as it is said of the Priests & Leuites, that they stand before God, and before the Altar, that is, Ministers. So here the Angels do stand before God, as ready to administer and execute these iudgements. For they are ministring spirits, & here they do sound the alarum at the cōmandement of God. These Angels are propounded as 7. in number, because it pleased not god at once to poure downe his wrath vpon the rebellious world, but at diuers times, and by peece-meale.

Whe-

Whether these were good or bad Angels, it is not material to dispute, seeing God executeth his iudgements both by the one and the other.

2.S2,24,16

Moreouer, it is specially to be obserued, that the blowing of these seuen trumpets, do al belong to the opening of the seuenth seale, and are as it were the seuen parts thereof; for the things which fal out vpon the blowing of these seuen trumpets, doe reach euen vnto the last iudgement, as the Angel sweareth, chap, 10, 6, 7.

verse 3

Then another Angel cam, & stood before the Altar, hauing a golden Censor, & much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

We heard before, that when the course of the Gospell was stopt by the diuell and his instrumentes, yet God was very carefull for the safety and sealing vp of his owne seruants: so likewise we are now to hear of the like care and prouidence: for now, that errors and heresies were to be sowne in the world, where by many were corrupted: and that he himselfe from heauen dooth proclaime open enmity against the despisers of his Gospell, by giuing them vp to blindenesse and error; he doth double his care and prouidence to all his faithfull worshippers. For heere we do plainely see, that the Church hath a mediatour, and that he which keepeth *Israel*, neither slumbreth nor sleepeth. And therefore when the wrath of God doth most of all breake forth vpon the world, for the contempt of his graces, yet the Church is remembered, and set in safety, with all her children. For her prayers come vp before God, & are accepted throgh the

mediator. And this is the ſenſe and drift of this third verſe.

By this Angell is meant Ieſus Chriſt, the Angell of the couenant, as wee haue heard before: who is not an Angell by nature, but office.

It is manifeſt, that in the old law there was a golden Aulter, & a golden Cenſor, in which the Prieſt did burne ſweet incenſe before the Lord which did figure the mediation of Chriſt, in whom the prayers of the Saints are accepted.

Now here the holy Ghoſt alludeth to that ſacrificing Prieſt-hood of the old Teſtament, wher incenſe was offered at the Aultar, which now is the ſweet ſauour of the death of Chriſt, through whom both we and all our ſacrifices are ſeaſoned and ſweetned.

Who therefore is this Angell but Chriſt? Who is the golden Aultar but Chriſt? Who are the ſweete odours with the which the prayers of all Saintes come before God, but the moſt ſweet mediation of the Lord Ieſus? What is meant by the ſmoak of the odours, which with the prayers of the Saints, went vp before God out of the Aungels hand? Surely the ſweet incenſe of Chriſts mediation, wherewith our prayers are ſpiced and perfumed, that they might be as ſweet ſmelling ſacrifices in the Noſthrils of God. For, as water caſt into a fire, raiſeth a ſmoake; ſo the teares of the faithfull, bee-ſprinkled in their prayers, make them as ſweete incenſe, acceptable to GOD through Chriſt. The ſumme of all is this, that in the midſt of all theſe hereſies, and thoſe helliſh troubles which ſhould be raiſed vp by the Pope & his Clergie, the Turke and his armies, as in the next chapter

wee shall see, the elect haue their prayers heard for their preseruation by the merits of Christ.

Verse 5. *And the Angell tooke the Censor, and filled it with the fire of the Aultar, and cast it into the earth, & there were voices, and thundrings, and lightninges, and earthquakes.*

Here we see how Iesus Christ taketh the Censor and filleth it with the fire of the Aultar; that is, the graces and giftes of the spirit: for so the fire of the Aultar is taken in Esay.

In this sense it is said, that our Lord Iesus should baptize with fire and the holy Ghost; that is, the gifts and graces of the holy Ghost. In this sense also the holy Ghost did rest vppon the Disciples, in the likenesse of clouen tongues like fire, wherevpon they were all filled with gifts and graces.

The holy Ghost is compared to fire, because hee burneth out our drosse, purgeth the heartes of the faithfull, and setteth them on fire with the burning loue and zeale of Gods glory. So then it followeth, that as before there was prouision had for the safety of the church, by her Mediator: so heere many heauenly gifts and graces are bestowed vppon her. For Christ casteth this fire of the Aultar vpon the earth; that is, vpon his dwelling in the earth.

Herevpon it is said, that there were voices & thundrings, &c. that is, all manner of broyles, tumults, vprores, slaughters, & diuisions. For after the Gospell was sounded forth in the Church by the power of the holy Ghost, the diuell is disturbed, and the world molested. And hence spring all these broiles and

and tumults, thundring and lightning: and we muſt look for ſuch ſtirs after the preaching of the Goſpell, whileſt there is a world and a diuell.

Therfore our Lord Ieſus ſaith, *he came not to bring peace into the earth, but fire and Sword, and to ſette a man at variance againſt his father, and likewiſe the daughter againſt her mother, &c.* for diuiſions and ciuill diſſentions doo alwaies follow the preaching of the Goſpel; which thing yet is not ſimply in the nature of the Goſpell, which is a Goſpell of peace, but accidentally through the frowardneſſe and corruption of mans nature, which will not yeeld vnto it, but moſt ſtubbornly rebelleth againſt it. Mat. 10, 34

Then the ſeuen Angels which had the ſeuen Trumpets, prepared themſelues to blow. Verſe 6

Now beginneth this open war to be proclaimed againſt the world, for their great vngodlineſſe and rebellion againſt the truth.

So the firſt Angell blew the Trumpet, and there was haile and fire mingled with bloud, and they were caſt into the earth, and the third part of trees was burnt, and all greene graſſe was burnt. Verſe 7

It were abſurd to imagine that any thing in this Verſe is to bee taken literally: ſeeing in the literall ſenſe there was neuer any ſuch matter. Therefore of neceſſity it muſt bee expounded myſtically, and allegorically: therefore by this Haile and fire mingled with bloode, is meant Errours and Hereſies. For as haile doth beate downe Corne, and deſtroy the fruits of the earth, fire doth conſume, and blood doth corrupt and putrifie: So falſe doctrine and hereſie doth annoy, conſume, and corrupt the ſoules

of men For it is said, that *all these being mingled together were cast vpō the earth:* that is, the inhabitants of the earth, and the third part of the trees, that is, numbers of men, or a very great part of the world was corrupted. For trees in the scripture signifie mē, and *all greene grasse was burnt:* that is, the fresh fruits of grace did wither apace and dry vp: for as errour and heresie did preuaile, so truth and godlinesse did decay. All this hath relation to the heresies of *Sabellius, Manicheus, Marcion, Fotinus, Paulus Samosatenus, Nestorius, Nouatus, Diodorus, Apollinaris, Pelagius*, and many others, which about this time, beeing foure hundered yeares after Christ, beganne to spring vp and grow apace.

Esay. 40.

And the second Angell blew the Trumpet, and as it were a great Mountaine burning with fire was cast into the Sea, and the third part of the Sea became bloud, &c.

Vpon the blowing of the second Trumpet by the second Angell, heere appeareth a great Mountaine burning with fire. Whereby is meant some great and notable heresies, as that of *Arrius*, which troubled and wasted the Church, for the space of three hundred yeares, being greatly fauored of sundry Emperours, and other great Potentates in the Earth, by meanes whereof, it continued and ouerspread so long. Also this may be referred to other great and notable Arch-heresies: as that of *Donatus, Macedonius, Eutiches, Valentinus*, and such like: which all are heere compared to a Mountaine for their hugenesse and

great-

greatneſſe, and to a burning mountaine, becauſe the Church was almoſt burnt vp therby. For this word *Mountaine*, is ſometimes in the ſcripture put for any let or hinderance to true Religion, as is error and hereſie. Zach. 4, 7, Luke 3, 5.

Therefore it is ſaid, that it *was caſt into the ſea*: that is, theſe great hereſies were caſt vpon the worlde in Gods wrath & heauy indignation: for the ſea is put for the Worlde: Chapter 4. Verſe 6. Chapter 13. Verſe 1. Chapter 12. Verſe 1. for as the Sea is full of Rocks, ſands, ſirts, waues, ſtormes, and tempeſtes: ſo it fareth with this preſent euill world.

Moreouer it is ſaid, that the third part of the Sea became bloud: that is, all *Europe*, or ſome great part of the world was corrupted and infected with theſe great hereſies. And he ſaith in the next verſe, that *the third part of the ſhips were deſtroyed*: that is, a great number of Marriners and ſhip-maiſters, as well as land-men were infected with theſe hereſies, and died of them, and in them. Verſe 9.

Then the third Angell blew the Trumpet, and there fell a great ſtar from heauen, burning like a torch, and it fell into the third part of the Riuers, and into the fountaines of Waters. Verſe 10

Stars in this booke are put for the Miniſters of the Goſpell, as we haue heard out of the firſt Chapter, and the reaſon why. Then it followeth that the falling of this ſtar from heauen, doth moſt fitly ſignifie and ſet forth the declining and fall of the Paſtors of the church, & their corrupting of the true doctrine:

which is meant by the freſh Riuers, and pure Fountaines into which it fell. This ſtar hath his name of the elect: for it is cald *Wormewood*: becauſe through the fall of it, the ſweet waters into which it fell, were turned into bitterneſſe, & men died of them: that is, [illegible]rtin was corrupted, which turned to the de[illegible] of many.

Verſe 12 *And the 4. Angell blew the Trumpet, & the third part of the Sunne was ſmitten, and the third part of the Moone, and the third part of the ſtarres, ſo that the third part of them was darkned, &c.*

This darkning of the Sunne, Moone, and ſtarres, doth ſignifie that great darknes which was brought vppon the Church by ſuch teachers as did daiely more and more degenerate.

Three things are generally to be obſerued in the blowing of theſe firſt foure trumpets.

Firſt, that the plagues here mentioned, are ſpecially to be vnderſtood of ſpirituall plagues.

Secondly, that there is a progreſſion from leſſer to greater in theſe plagues.

Thirdly, that in euery one there is mentioned but a third part deſtroyed; which plainely ſheweth that although the Church was greatly annoyed and peſtred with theſe errors and hereſies, yet it was not deſtroyed and brought to vtter deſolution: for the full ſetting vp of Antichriſt was not yet come. All theſe errors and hereſies which were thus caſt vppon the world, and did ſpring and grow apace in all places, did (as it were) make way for Antichriſt, and (as it were

were ſtirrops) hoiſt and help him vp into his curſed chaire.

By the ſtories of the Church, and courſe of times, it ſeemeth that the holy Ghoſt pointeth at thoſe manifold hereſies which ſprung vp in the Church after the firſt three hundered yeares, eſpecially after the death of *Conſtantine* the great, who procured peace to the Church, deſtroyed Idolatry, and ſet vp true religion in his daies.

Now, after his raigne, and the raigne of *Theodoſius* that good Emperour, *Conſtantius*, *Iulianus*, *Arcadius*, *Honorius*, and many other wicked Emperours ſucceeded; by whoſe means all things in the church grew worſe and worſe: yet this one thing is to bee obſerued, that all truth of religion was not vtterly extinct and put out, till the full looſing of Sathan, which was a thouſand years after Chriſt, as we ſhall plainely ſee when wee come to the 20. chapter, concerning the binding of Sathan for a thouſand years. For ſure it is, that the maine principles and grounds of Religion, continued in the Church till this full looſing of Sathan; which was about the time of *Silueſter* the ſecond, that monſter, as afterward we ſhal heare.

But now in the meane time, we ſee what hereſies ſprung vppe, what corruption grew and encreaſed more and more, what darknes began to ouerſpread a third part of the world: & theſe things grew worſe and worſe, euen vntill by theſe means the great Antichriſt came to bee poſſeſſed of his curſed ſeate and Sea of *Rome*, which was about ſome 600. yeares after Chriſt.

And

Verse 13 *And I beheld, and heard one Angell flying in the midst of heauen, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth, because of the soundes to come of the three Angels which were yet to blow the trumpets.*

Because the iudgments which were to be executed hereafter, vpon the blowing of the next three trumpets, were farre more dreadfull and horrible then any that were before, therefore heere is a speciall Aungell or Messenger of God, sent of purpose to giue warning thereof, and to proclaime openly in the Church, three fearfull woes, which should come vpon the inhabitants of the earth; that is, all earthly minded men, as worldlings, Papists, & Athiests, at such time as the next three Angels should blowe the trumpets.

The first of these three great woes, is to bee vnderstood of the Papacie. The second of Turcisme. The third of the last iudgment. As if he should haue said: Woe vnto the World, because of Poperye. Woe vnto the world because of Turcisme. Woe vnto the world because of the last iudgment. Woe vnto the World for Popery, because thereby men should be punished in their soules. Woe vnto the world for Turcisme, because thereby thousandes should be murthered in their bodies by the Turkish armies. Woe vnto the World, because of the last iudgment, for thereby all worldlings should be plagued both in body & soule in hel fire, for euermore.

Sith then these three last plagues which were to come

come vppon the world, are more feareſull and terrible then any of the other 4. no maruell though here is ſent of purpoſe a ſpeciall meſſenger to giue intelligence thereof, that euery man might looke to himſelfe, ſeeing ſuch great dangers were at hand. And for this cauſe alſo it is ſaid before, that there was ſilence in the Church for the ſpace of halfe an houre.

CHAP. IX.

THe principall ſcope and drift of this Chapter, is to paint out both the Pope and his Cleargy, & alſo the Kingdome of the Turke, and his cruell Armies. For hauing alteady ſet downe how a way and paſſage was made for the Pope to climbe vp into his curſed chaire by the preuailing of hereſies, the falling away of the Paſtors of the Church, and the great ouerſpreading of darkeneſſe and ignorance: now he commeth to deſcribe the Pope in his full height and greateſt exaltation, being now vniuerſall Byſhoppe, and in full poſſeſſion of his ſeate and Sea of *Rome*, which was about ſome 6. hundred years after chriſt, as formerly hath bin ſhewed. At what time Pope *Boniface* obtained of the Emperour *Phocas* that murther, which ſlew his Maiſter *Mauritius* the Emperor, that the Biſhop of *Rome* ſhould be called the vniuerſall Biſhop, and the Church of *Rome*, the head of all Churches.

This ninth chapter may very fitly be diuided into two parts. The firſt is a liuely deſcriptiō of the Pope himſelfe, his kingdome, and his cleargy. The ſecond is a deſcription of the Kingdome of the Turke, and his

In the firſt 12. verſes.

his moſt ſauage armies: ſo that this chapter is a full opening of the firſt two great woes mentioned before, concerning the Papacy, and Turciſme.

verſe 1. *And the fift Angell blew the trumpet, and I ſaw a ſtar which fell from heauen, and to him was giuen the key of the bottomleſſe pit.*

Warning was giuen before, that when this fift Angell ſhould blow the Trumpet, a moſt fearefull woe ſhould come vpon the world, ſurpaſſing al that went before, which is the ſetting vppe of Antichriſt in his pride; that man of ſin, that ſonne of perdition.

The Pope is heere compared to a ſtar, as well as other godly Miniſters in this booke, becauſe the Biſhops of *Rome* at the firſt were godly and excellent men; for amongſt the firſt thirty of them, there was ſome Martyrs. But it is here ſaid, that now this Star was fallen from heauen vnto the earth; that is, the Biſhops of *Rome* were greatly degenerated & fallen cleane away from heauenly thinges to earthly: for they declined from time to time, & grew worſe and worſe, ſo far as to become the great Antichriſt.

But ſome man may ſay, why may not this ſtarre falling frō heauen vpon the Earth, be vnderſtood of other Paſtors falling from the truth, as well as the Pope, as it is taken in the former chapter, and in the 12 chapter. verſe 4. I anſwer, that the circumſtances will not here beare it. Therefore to perſwade euery honeſt mans conſcience, that this muſt needs be vnderſtood of the Pope in his pride, let vs giue eare to theſe three reaſons following:

Firſt, we are to conſider, that the maine drift of the holy Ghoſt in the opening of the ſeuen ſeales, and

blow-

blowing of the ſeauen Trumpets, is to lay out the ſtate of the Church in all ages, till the comming of Chriſt. Further, we are diligently to obſerue, that the thinges contained vnder the opening of the ſeuenth ſeale (wherof the blowing of the ſeuen trumpets are as it were parts, and do al bēlong vnto it) do ſtretch euen vnto the end of the World; ſo as there is no ſtraunge accident, or any wofull condition of the Church in any age, but it is ſet forth vnder the opening of theſe ſeales, and blowing of theſe trumpets. But the Papacy was a ſtate of the Church, and that moſt wofull and lamentable, therefore it is deſcribed vnder the opening of theſe ſeales, and blowing of theſe trumpets. But it is not deſcribed vnder the opening of any other ſeale, or blowing of any other trumpet: therefore of neceſſity it muſt be referred to this ſeuenth ſeale, and fift trumpet: And this is my firſt reaſon. If any man obiect, that the Pope and his kingdome are moſt liuely deſcribed in the Chapters from the 12. to the laſt: I anſwer, that all thoſe chapters belong to a new viſion, wherin ſome things propounded vnder the opening of the ſeuen ſeales, are more fully opened & expounded. But this I ſay, that in this 2. viſion, the whole eſtate of the Church in euery age is laid opē, euen vntil the laſt iudgment: and therefore when the 7. Angel here doth blow the 7. trumpet, immediatly followeth the laſt iudgment: as appeareth, cap. 10, ver, 6, 7, & cap, 11, ver. 15, 16.

My ſecond reaſon is drawne from the courſe and conſideration of times: for the great preuailing of errors and hereſies mentioned before, which made way for Antichriſt, was from the firſt 300. yeares,

vntill th: 600. yeare, and so forward. But now, immediatly vpon this great encrease of error and darknesse, commeth the description of a speciall Star fallen from heauen at this time, which was about 600. yeares after Christ, and therfore it must needs be vnderstood of the Pope. And this is my second reason.

My third and last reason is drawne from the description of the Pope and his Cleargy in the first eleuen verses of this chapter. For he is so liuely described and painted out in particulars, that all men that know him, or euer heard of him, must needes say it is he. For this description here set downe by the holy Ghost, can fitly agree to none other.

The Papists themselues do confesse, that this star here mentioned, must needs be vnderstood of some Arch-hereticke. And full wisely forsooth they apply it to *Luther* and *Caluin*. But we affirme, that it is to be vnderstood of the Pope: For was there euer any
2 Thes. 4 such Arch-heretick as he *which oppoſeth and exalteth himſelfe againſt all that is called God*, and against all imperiall powers, as the Apostle saith. But now let vs proceed to the description of him.

First, he is said to haue the key of the bottomlesse pitte, which agreeth well to the Pope: for he hath power giuen him to open hell gates, to let in thousands thither: but no power to open heauen gates, to let in any thither: for he furthereth many to Hell, none to heauen. He doth indeede falsely challenge vnto himselfe the keies of the kingdome of heauen, to let in, and shut out at his pleasure. But here we see the holy Ghost doth attribute no such power vnto him, but onely telleth vs, that his power and iurisdiction

diction is in hell, and ouer hell, and as for heauen, he hath nothing to do with it. It were needlesse to shew how this metaphor of keies is taken for power and iurisdiction in the Scriptures, as hath beene proued before, Cap. 1. ver. 18. & as needlesse to proue that by the bottomlesse pit, is here meant hell, as appeareth, chap. 11, 7, chap, 20, 1.

And he opened the bottomlesse pit, and there arose the smoak of the pit, as the smoak of a great furnace, & the sun & the aire were darkened by the smoak of the pit. verse 2.

Here we see how the Pope openeth hel gates with his key, & a most horrible, grosse, & stinking smoak ascendeth vp into the ayre presently vppon it, in so much, that both the Sun and the ayre were darkned with it. Which all is to be vnderstood of that spiritual darkenesse, ignorance, superstition, & Idolatry, wherewith the whole church was ouerspread, after the great Antichrist came to the possessiō of his cursed chaire, and was in his pride and height, ruling & raigning ouer the kings of the earth. For the indeed the sun was darkned and eclipsed: that is, the light of the Gospell was almost cleane put out. For that which is spoken here of the darkning of the aire and the Sun, is to bee vnderstood of a greater and more generall darknesse, then that which was mentioned in the former chapter, wherin but a third part of the world was darkned. But now that Antichrist inuadeth the Church, all is ouerspread with grosse and palpable darknesse, all is as darke as Pitch: no man can see where he is, or which way he goeth. For the

whole aire is filled with this most odious and thicke smoake, which came out of hell pit.

verse 3. *And there came out of the smoake Locustes vppon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.*

By these Locusts, is meant the Popes Cleargy, as Abbots, Munkes, Friers, Priests, Shauelings, & such like vermine; which are therefore compared to Locusts, because they waste and destroy the Church, euen as Locusts destroy the fruites of the earth. For both Historiographers & trauellers do affirme, that whole fieldes of greene Corne new come vp, haue beene wasted and eaten vp in one night as bare as the earth, by swarmes of Locusts in the East-countries. For in those parts of the world, multitudes of this litle vermine are to be found: euen so the Popish Cleargy consumeth and deuoureth all greene things in the Church.

Moreouer, it is to bee noted, that these Locusts came out of the smoak of the pit; that is, they were bred out of it: for Monkes, Fries, Priests, & such like Caterpillers, were bred of ignorance, error, heresie, superstition, & the very smoake of hell: for from hell they came, & to hell they will. They are discended of the black house of hell, and thither they will returne.

Moreouer, it is said, that power was giuen them to sting like Scorpions. For whom haue they not stung with their most venemous stings? I mean their damnable errors, and diuelish deuices. Whom haue they not wounded with their corrupt doctrine, & diuellish authority? They are the forest soule-stingers that euer the worlde had, who haue left their venimous

stings

ſtings in the ſoules of thouſand thouſandes, where-with they haue beene poiſoned and ſtung to death.

And it was commanded them, that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree, but onely thoſe which haue not the ſeale of God in their foreheads. Verſe 4

It may be demaunded, what became of the Church when as the whole earth was full of theſe crawling and ſtinging Locuſts. This queſtion is now here anſwered: to wit, that theſe Locuſtes are charged and commaunded, that they ſhould not hurt any of the elect: for this woe and this plague, extendeth no further then to the inhabitants of the earth, as we haue heard before. Their power is limited onely to the reprobate, they haue nothing to do with Gods choſen people. And here againe we ſee what great care God hath for his in the middeſt of the greateſt dangers, as hath beene twice noted before, chap. 7. chap. 8. For now Antichriſt raigning in his full pride, yet his elect are preſerued in the midſt of theſe Scorpion-locuſts, flying about their eares like ſwarmes of Hornets, not one of them is ſtung to death. Chriſts little flocke is alwaies defended, and ſet in ſafety.

And to them was commaunded, that they ſhould not hurt them, but that they ſhould be vexed fiue monthes, and that their paine ſhould be as the pain that commeth of a Scorpion when he hath ſtung a man. Verſe 5

Some write, that ſuch as are ſtung of a ſcorpion, do not die forthwith, but haue a lingring paine, vvherwith they are miſerably vexed three or foure dayes

before

before they die of it. Now, vnto this lingring paine is this spiritual stinging compared: for these Locusts are commanded of God, that they should not kil the very reprobates outright, and at once, but torment them with a lingring death for the space of fiue moneths, that is 500. years: for so long did the Papacie continue in his height and pride, full strength and vertue, and so long did the Pope & his Clergy sting men with lingring and scorpion-like paine.

verse 6. *Therefore in those daies shall men seeke death, and shall not finde it, and shall desire to die, and death shall flye from them.*

This verse doeth shew, that all Papistes being thus stung and tormented in their consciences with this lingring paine of Popish doctrin, shal wish themselues out of the world, and buried quicke, that they might be rid of their spirituall stinging, & hellish torments which they had in their conscience. For the Popish doctrin hath no sound comfort in it, it leaueth men in desperation, in sicknes, & vpon their death-beds. For alas, what comfort can a poore distressed conscience haue in Popes pardons, Indulgences, Masses, Dirges, Merits, Workes, Pilgrimages, Purgatory, Crosses, Crucifixes, *Agnus dei's*, and such like trash and trumpery? these alas are too weake remedyes for any spirituall diseases, they are not sufficient to procure pardon at Gods hand for any sinne. Alas, the poore blind papists did know and feel that they wer vile sinners: they knew they must come to iudgment: they knew that the reward of sin was death, euen the second death: they knew all this ful wel, and therefore had horrible conuulsions in their consci-

ences

ences & knew not how to winde out of thē. For the doctrin of free iuſtificatiō in the bloud of Chriſt, was hid from thē, they knew it not: and therefore al aſſurance of Gods fauor, all peace of conſcience, and all ioy in the holy-Ghoſt, was vtterly taken from them, and therefore many of them died in moſt deſperate and vncomfortable manner. And for this cauſe it is here ſaid, that they ſought death, and deſired to bee rid out of the worlde one vvay or another: for a tormented conſcience who can bear it, it is a kind of hel torment.

And the form of the Locuſts was like vnto horſes prepared vnto battell, and on their heads were as it vvere crownes like vnto golde, and their faces were like the faces of men. verſe 7. 8

And they had haire as the haire of vvomen: and their teeth were as the teeth of Lyons.

Hitherto we haue heard of the pettigree and poyſoned ſtings of theſe vile Locuſts, and how they vexed the inhabitants of the earth all the time of the great Antichriſt. Now we are to vnderſtand of their form and likenes: for the ſpirit of God, dooth heere paint them out in their colours, that all men may diſcerne them, and beware of them. Firſt it is ſaide that they were like vnto horſes prepared vnto battell: that is, they were as ſtronge and fierce as barred horſes, to ruſh and run vpon all ſuch as ſhoulde but once mute or mutter againſt them, or their Authority: Moreouer, they haue crownes of golde vpon their heads, which ſheweth and ſignifieth, that they were the conquerors of the earth, and Lords of the Worlde, and who but they? for in thoſe daies no man, nay, no

Lord or King, durſt quitch againſt a Monke, a Frier, or a pild prieſt: for if any did, they were ſure to ſmart for it. They had alſo faces like the faces of men; that is, they ſet faire faces vppon matters, and pretended great deuotion in religion, flattering the people, and making them beleeue that they coulde giue them pardon of all their ſinnes, and bring them to heauen, when as in very truth, for their bellies, and for theyr gaine, they did cunningly ſmooth with the Nobles, the rich and the mighty, ſetting faire faces vpō their proceedings; and as S. *Peter* ſaith, *Throgh couetouſnes with fained words, they made merchandiſe of mens ſouls* and did cloſely winde themſelues into the heartes of the ſimple people, by their fawning inſinuations, being in very deede moſt notable flatterers and hypocrite. They had haire, as the haire of women; that is, they were altogether effeminate, being giuen to delicacie, luſt, and wantonneſſe; they were drowned in whoredome & al kind of beaſtlineſſe, being a ſhoale of moſt filthy villaines. Their teeth were as the teeth of Lyons, to catch & ſnatch all that they could come by. They deuoured all the fat morſels euery where: they got the church-liuings into their handes: they firſt made impropriations: they incroached vppon temporall mens lands: they ſwallowed vp all euery where. If we looke vpon the Abbeys, Priories, and Nunneries, vvee may eaſily iudge what teeth they had. Moreouer, it is ſaid they had Habbergions, like to Habbergions of Itō; that is, they were ſo ſtrongly armed with the defence & countenance of the pope, that no ſecular power durſt once quitch againſt thē. Their wings vvere like the ſound of charlots, vvhen many

2 Pet. 2. 3

many horſes runne vnto battell: that is with fluttering noiſe & terrible threatnings, they ſtroue to vpholde their kingdome. Alſo in Churches and Pulpits, they make a roaring noiſe, and take on terribly to maintaine their abhominable Idolatry. They had tailes like vnto ſcorpions, and there were ſtinges in their tailes. For with their poiſoned doctrine & ſtinging authority, like adders & ſnakes they ſtung many to death. Moreouer, povver was giuen them to hurt men fiue moneths, that is, all the time of Antichriſts raigne as before hath bin ſhewed.

They haue a king ouer thē, which is the angel of the bottomleſſe pit, whoſe name in Hebrew is Abaddon, *and in Greeke he is named* Apollyon, *that is, deſtroying.* verſ. 10, 11

As the foules haue a king ouer them, which is the Eagle; and the beaſts, the Lyon; & mortal men ſome chiefe gouernour, vnder whoſe protection and ſubiectiō they liue: ſo here theſe hellish Locuſts are ſayd to haue a king ouer them, which is the Angell of the bottomleſſe pit: that is, the diuell or the pope, which you will, vnder whoſe enſigne they fight, and vnder whoſe defence they liue. Their kings name in Hebrew is called *Abaddon*, and in Greeke *Apollyon*. The words are both of one ſignification, that is, deſtroying: for both the diuel himſelf, & his vicar the Pope, are deſtroyers and waſters of the church of God.

One wo is paſt, and behold yet two woes come after this.

Wee haue hearde at large what this firſt Woe is namely, the plague of the worlde, by the Pope & his Cleargy. Now wee are to heare of the ſeconde woe, which is the moſt huge and murthering armye

of the Turkes, wherein the thirde part of men were ſlain. Some do expound this ſecond wo of the kingdome of Antichriſt, and his armies: but that it is not ſo, may appeare by theſe reaſons following.

Firſt, the Angell denouncing woe, woe, woe, denounceth three ſeueral woes, and therefore it is ſaid; *One wo is paſt, and behold yet two woes come after this.* It followeth then, that this is a diſtinct and ſeuerall woe from the former, and therefore cannot bee the ſame. Secondly, this wo containeth ſpecially a bodily ſlaughter of the third part of the world, and of the wicked reprobates: but the firſt woe was ſpecially a plague of mens ſoules, as we haue hearde, and therefore this cannot be the ſame with the firſt.

Thirdly, we are to vnderſtand, that this book deſcribeth all the greateſt calamities and plagues that ſhould come vpon the world in any age after Chriſt, and therfore we may iuſtly think that the kingdome of the Turkes is not left out, ſeeing it was one of the greateſt plagues that euer came vpon the world. But the kingdome of the Turkes is deſcribed in no other part of this Reuelation, and therefore muſt of neceſſity be here deſcribed.

ver. 13 14. *Then the ſixt Angel blew the Trumpet, and I hearde a voice from the four corners of the golden Altar which is before God:*

Saying to the ſixt Angell which had the trumpet, looſe the foure Angels which are bounde in the great riuer Euphrates.

Now we are come to the deſcription of the ſecond woe, which followeth vpon the blowing of the ſixt trumpet, by the ſixt Angell. And firſt of all he ſaith;

He

He heard a voice from the 4. corners of the golde Altar. By the *golden Altar*, is meant Chriſt, as before hath bin ſhewd with the reaſons thereof. From this Altar the voice commeth to *the Angell which blew the ſixt trumpet*, that wee might knowe it is the voice of the mighty god, & the commandement of our Lord Ieſus. The voice commandeth the ſixt angel to *loſe the 4. Angels which are bound in the great riuer Euphrates*. By theſe foure Angels which are thus bounde at *Euphrates*, is meant many diuels or Angels of darknes, as we haue heard before, cha. 7. ver. 1. Their *binding* ſignifieth their reſtraint, by vvhich they were held back from doing that miſchiefe which they deſired to do. Their *looſing*, ſignifieth that power was giuen them to performe that which they wiſhed. chap. 8. 3

They are ſaide *to be foure in number*, becauſe they ſhould raiſe an horrible plague in the foure corners of the earth, both Eaſt, Weſt, North, & South. The ſence is, that the Diuels haue yet farther and greater ſcope giuen them to plague and deſtroy the inhabitants of the earth. Theſe diuels had exceeding great power in the kingdome of Antichriſt, but they are vnſatiable in miſchiefe, and ſo after a ſorte lie ſtill bound till they haue their deſire. The place vvhere they lie bounde, is *Euphrates*, wherein is a myſterie: for *Euphrates* literally taken, is a great Riuer, which ran ſo nigh the citie *Babilon* in *Chaldea*, that it was a mighty defence vnto it, ſo that the cittie coulde not be taken, vntill they that laide ſiedge vnto it, cut out trenches, and deriued the waters another way. Now for the myſterie, it is this: *Rome* in this booke is called *Babylon*. By a metaphor, & after the ſame maner,

the great riuer *Euphrates*, as we shal see afterwarde. chap, 16. signifieth the power, wealth, and authority, which that citty *Rome*, euen this westerne *Babel*, hath to defend it selfe. Then it followeth, that in this power, authority, and strength of *Rome*, the Diuels lie bound, for they waited through the power of *Rome*, to worke yet far greater mischiefe, and therefore are said to be bound, so long as they wer restrained. The mischiefe which they plotted, & purposed to bring to passe by the authority and power of *Rome*, was the hatching and bringing forth of the Mahometish religion, which in very deed did spring from the darknesse of *Rome*, as from his proper roote and orginal cause.

The diuels did foresee, that out of the superstitions and Idolatries of *Rome*, defended by their great power and authority, Mahometish religion, might very well be framed, and therefore not beeing content to plague the West part of the worlde with Popery and Idolatry, they do greedily desire also to plague the East part of the worlde vvith the false religion of *Mahomet*. They are not satisfied with plaguing and poisoning all *Europe* with abhominable Idolatries, except also they plague and infect all *Asia* & *Affrica* with the Turks most execrable religion: so insatiable are the diuels in working mischief. Now in the mean time they thinke themselues too much straightned, bound & tied vp in *Rome*, & Romish religion, except they may be losed, and proceed further to ouerspred the whole worlde with all impieties, and horrible abhominations. A man would thinke that when the diuels had preuailed so far, as to place Antichrist in his cursed

curſed chaire, and to breed the ſwarmes of Locuſts out of the ſmoake of hel, they might haue bin ſatisfied: for then, as we ſay, hel ſeemed to be broke looſe. But yet al this cannot ſatisfie the vnſatiable diuels, but they wil haue the religiō of *Mahomet* eſtabliſhed, to poiſon and plague all the Eaſt parts of the worlde in their ſoules: and alſo they wil haue the moſt huge cruel, and ſauage armies of the Turkes raiſed vp, to murder & maſſacre millions of men in their bodies, in the weſt parts of the world, as preſently wee ſhall heare. Now til al this be effected, they are ſaid to lye bound at *Rome*. But here we ſee, that this ſixt Angell hath a preciſe commandement from Ieſus Chriſt, to looſe theſe diuels which lay bound at the great riuer *Euphrates*, that they might plague the whol world far and neare, at their pleaſure: ſo now all the diuels of hel are let looſe, and let vs heare what followeth.

And the 4. Angels were looſed, which were prepared at an houre, at a day, at a month, and at a yeare, to ſlay the third part of men. verſe. 15.

Now the diuels being looſed and vnbound by ſpecial commandement from Chriſt, were in a readineſſe to execute their miſchief. This aſcending by degrees from a ſhort time vnto longer and longer; *From an houre to a day, &c.* dooeth ſignifie, that as the Diuels were preſt, and at hand at an houres warning, as wee ſay to put in practiſe whatſoeuer they had plotted: ſo they were as forvvard to continue the ſame, *From an houre to a day, from a day to a month, and from a month to a yeare*, that is from time to time, vntil the date of their commiſſion was out: for their time vvas limitted, and their commiſſion bounded, as afterward we

ſhall

ſhal ſee. And this is our comfort, that both the Papacie is limited to fiue monethes, and the Turciſme to houres, daies, monthes, and yeares. The diuels power is limited, thogh it grieueth them ful ſore. They cannot do what they liſte: they cannot continue as long as they would.

verſe 16 *After the number of horſemen of warre were twentie thouſand times ten thouſand, for I heard the number of them.*

Now, vpon the looſing of theſe diuels, here followeth the deſcription of a moſt horrible plague vvhich they raiſed vp; and it is a huge army, a murtheringe army, an army in number exceeding great: for hee ſaith, *They were twenty thouſand times ten thouſand*; that is, two hundred millions, or two hundred thouſand thouſands. But we may not think that this Army was euer all at one time, or in any one Age, but here are the armies of many ages reckened vp, and the full plague of many yeares ſet forth. How could Saint Iohn number ſuch an armye, may ſome Man ſay? He anſwereth this doubt, and ſaith, *He heard the number of them.* Hee did not number them: but the number was told him.

Moreouer, it is to be noted, that as this army did exceed in number, ſo alſo in terror and ſtrength, and therefore they are ſaid to be all *horſemen*. For an army of horſemen are both more ſtrong and more terrible, then any army of footemen.

verſe 17 *And thus I ſaw the horſes in a viſion, and them that ſat on them hauing fiery Habbergeons, and of Iacinth, and of brimſtone, and the heads of the horſes were as the heads of Lyons, and out of their mouths went forth fire and ſmoke, and brimſtone.*

Heere

Heere is the deſcription of the horſemen and horſes, as they appeared to Iohn in a viſion. Firſt, touching the Horſemen, it is ſaide that they were very well armed *with Habbergions*; that is, coats of Maile, Corſelets, or Curets, and that *of a fiery colour, and of the colour of Iacinth*; that is, of ſmoak, as appeareth in the laſt clauſe of this verſe, and alſo *of the colour of Brimſtone*. For as horſemē in compleate armor were wont to weare in their breaſt-plates and targets certaine enſignes and colours, whereby they might be made terrible to their enimies: So theſe Turkiſh warriours & horſemen do hold out their colours of fire, ſmoak, & Brimſtone, as it were flags of defiance againſt the whole world, threatning preſent death to all that ſhold withſtand them; or as if they meant to ſpet fire and flame at them, or to choak them with ſmoak and brimſtone, and then burne them vp with fire and brimſtone. All this their colours & enſignes in their breaſt-plates and Habbergions did portend. Now, as concerning their Horſes, no doubt they were as fiere as the horſemē. They were great Lances, they had *heads like Lyons*; that is, they were full of ſtomack and fierceneſſe, *and out of their mouthes went forth fire, and ſmoak, and brimſtone*; that is, they had the ſame colours and enſignes vpon them that their riders had.

Of theſe three was the third part of men killed, that is, Verſe 18
of the fire, and of the ſmoake, and of the Brimſtone which came out of their mouthes.

Here is ſet downe the great ſlaughters and maſſacres which theſe martial horſemē & Turkiſh armies

made throughout the moſt part of Europe. For hee ſaith: *the third part of men*, that is, great numbers in *Europe were ſlain by the fire, the ſmoake, and the brimſtone, which came out of their mouths*: that is, by their bloudy cruelty, & barbarous immanity, ſome being murthered in their bodies by cruell death, & others violently drawn to the wicked religion of *Mahomet*. For partly by externall violence, and partly by a ſubtill ſhew of Religion and deuotion, they deſtroyed thouſands both in their ſoules and bodies. And therfore it is ſaid, *Their power is in their mouthes, and in their tailes*. For their tailes were like vnto Serpents, and had heads wherewith they hurt. But for the better vnderſtanding of theſe things, I thinke it not amiſſe a little to open and lay forth the riſing vp, and encreſing of the power of the Turke.

Verſe 19.

About the yeare of our Lord, 591. was *Mahomet* borne in a certaine village of *Arabia*, called *Itrarix*, for ſo Hiſtories do report. This *Mahomet* by frande and couſanage, grew into great credit and fame amonge the ſeditious Arabians and Egyptians, in ſo much that they made him a captaine ouer them, to warre againſt the Perſians.

After this, hee married a rich Wife, and by that meanes he wonne the heartes of many with gifts. In the daies of *Heraclius* the Emperour, which was in the year of our Lord 623. he grew to be very mighty. After this, hee faigned himſelfe to be a Propher, and ſaid, that he had viſions and reuelations, & talked with Angels. And ſo by the helpe of *Sergius* a Monke, he framed a new worſhip and religion, patched partly out of the olde Teſtament, partly from the

the Papists, and partly from the Heathen. He raigned nine yeares, and so dyed.

After him, succeeded in the kingdome of the Sarazens *Ebubezer*, who raigned two yeares. *Haumar*, who raigned twelue yeares. *Muhauias* who raigned 24 yeares. All these made great war against the Persians, and sundry other nations, & ouercame them, and set vp the religion of *Mahomet* amongst them, and so the kingdome of the Sarazens grew mighty: but in processe of time the kingdome of the Turkes grew great, and the kingdome of the Sarazens diminished. Within a short time after this, the Tartarians, a Barbarous people, waxed strong, and made war against the Turkes, and preuailed greatly for a time. But about the year of our Lord 1300. the Empire of the Tartarians was ouerthrowne, and the Empire of the Turks did flourish more then euer before: For now come the greatest monsters, & most sauage and cruel tyrants of all. The first of them was *Ottomanus*. The second *Baiazethes*. The third *Amurathes*. These made bloudy warres against the Christians; I meane the Papists in Europe, and enlarged the Turkes dominions very far.

They did from time to time so cruelly murther and massacre the inhabitants of the west, with their huge and bloudy armies, that at last both the Pope, the Emperour, the King of *Hungary*, the King of *Polonia*, the King of *Fraunce*, the Duke of *Burgundy*, and the Duke of *Venice*, & almost all the Potentates in Europe, did ioyne together to make warre against the Turkes, and did leuie huge armies, but yet could not preuaile: so strong were the Turkes: so huge and

dreadfull were their armies. Then we see that verified which here was foretold, to wit, *that the monstrous armies of the Turkes, with their horses and horsmen, should slay the third part of men:* that is, the Idolaters in *Europe* by heaps and infinit numbers. To set downe the particular battailes betwixt the Turks and the Christians in *Europe*, & their horrible bloud sheaddings, would require a volume: but this which I haue briefely set dome, may serue to giue some light vnto it, and may suffice for the vnderstanding of this text. Now, it is saide in the next verse, that notwithstanding this heauy hād of God which was vpon the Papists in Europe, and these fearfull iudgments and massacers, they repented not of their Idolatries, but waxed worse and worse: for no iudgmentes, no plagues can make the wicked any whit the better, as we see in the examples of *Pharoah* and
Verse 20. *Saule*. And heere it is saide, that *the remnant of men which were not killed by these plagues, repented not of the works of their hands, that they should not worship diuels and Idols of gold, and of siluer, & of brasse, and of stone, and of wood, which neither can see, nor*
Verse 21 *heare, nor go. Also they repented not of their murther, and of their sorcery, neither of their fornication, nor of their theft.* And thus we see how the Diuels which were bound at *Euphrates*, being let loose vppon the world, in the wrath and iust iudgement of God, did fearefully plague both the Turkes in their soules, & the Papists in their bodies. The one with false religion, the other with bloody swords: and so was the desire of the diuels fully satisfied.

CHAP.

CHAP. X.

HAuing opened and expounded the two first woes which fell out vpō the blowing of the fift and sixt trumpet, containing the two great plagues of Popery and Turkisme, wherewith the world was punished many hundred yeares: now in this Chapter we are to heare of good newes, and great comfort, after so much sorrow. For heere Iesus Christ commeth downe from heauen to deliuer his poore afflicted Church, and to be reuenged of all his cruel enimies. For now before the 3. and last woe, containing the greatest plague of al vpon the world, which is, the last iudgement; wherein the wicked shall bee tormented in hel fire for euer, both in body & soule, I say, before the blowing of the 7. trumpet, by the seuenth angel, of which we shal hear in the next chapter. Now in the meane time is shewed in this chapter, what care God had for his little flocke, which no doubt were hid in those daies, and did not appeare, and yet were scattered in corners, euen in the middest of the darkenesse of Popery, and the most furious & hellish rage of the Turkish armies. And therfore the principall scope and drift of this chapter, is to shewe how the Gospell should bee preached in many kingdomes, now after this generall darknesse, for the discouering and ouerthrow, both of Popery and Turkisme, and to shew what should fall out in the church now in the middle time, before the 7. & last trumpet blow: for then commeth the last iudgment, as the angel sweareth in this chapter, ver. 6, 7.

This Chapter dooth containe foure principall partes.

The firſt is a deſcription of Chriſt and his glory.

verſe 1. verſe 2 The ſecond ſheweth how the Goſpell ſhould bee preached in many nations and Kingdomes, by the Miniſters of this laſt age, whereby all aduerſarie power ſhould be ouerthrowne.

The third is a watch-word, giuen to the world by

Verſe 6.7. Chriſt, that when the ſeuenth Angell ſhould blowe the trumpet, the world ſhould end.

The laſt doth ſhew, how all faithfull Preachers be-

ve.9,20,11 ing called and authorized by Chriſt, ſhould trauell & take pains in the ſtudy of Gods booke, and afterward ſhould publiſh the knowledge therof farre and neare.

And I ſaw another mighty Angel come downe from hea-

Verſe 1. *uen, cloathed with a cloud, & the Rain-bow vpon his head, and his face was as the ſunne, and his feet as pillars of braſſe.*

This Angell of might is chriſt, as appeareth by the deſcription of him, & by al the conſequents following: for he is ſaid to be *clothed with a cloud*, which ſig-

Math. 24. nifieth his great glory and maieſty: For *he ſhall come in the clouds of heauen to iudge the world*: that is, with great pompe and glory. *The Rain-bow was vpon his head*, which ſignifieth the couenãt of peace with his church, as before, chap. 4, 3. *His face was as the Sunne*, which ſignifieth comfort and deliuerance to his church, & the diſpelling of all the ſmoak of the bottomleſſe pit, as the Sun ſcattereth and driueth away the thicke miſts.

His feet are as pillars of braſſe, which ſignifieth that he

ſhould

shoulde tread downe all his enemies vnder his feete, both pope and Turke: *for hee must raigne til he haue destroyed them all.* The Pope a long time kept al the kings of Europe in awe. The Locusts were of great power. The Turks preuailed exceedingly. But what are they all to this mighty & glorious Angel Christ? What is their power to withstand him? What can *Abaddon* the king of the Locustes doe against this mighty king of *Sion*? What can the Turks most terrible horses and Horse-men doe against this Angell which sitteth vpon the white horse? Alas, alas, they are able to do nothing. They must all bee trodden downe vnder his feet of brasse. 1. Cor. 15.

And he had in his hand a little booke open, and hee put his right foote vppon the sea, and his lefte vppon the earth. verse, 2.

This little booke signifieth the Bible.

It is called little, in respect of the great and huge volumes of Popish Bookes, though in it selfe it bee large.

It is saide to bee open, that all men might looke into it, because it had beene shut a long time before, euen during all the time of the darkning of the Sun and Ayre, by the smoak which came out of the bottomlesse pitte. But although it was long shut vp in the time of Poperie, and laye buried in a straunge tongue: yet now it is opened, and publickely preached vnto all the seruantes of God. And all this no doubt is to be vnderstoode of *Luthers* time, and all the times ever since the Gospell was spread abroade after the great darkenesse. For some hundred yeares agoe it was hard to finde an English Bible: but now

God

God be thanked, there are thouſands to be found in the hands of Gods people. And therfore the things here propheſied of, are fulfilled in our daies: for wee liue vnder the opening of the ſeuenth ſeale, and the blowing of the ſixt trumpet, and the powring foorth of the ſixt vial, as here doth partly appeare, and ſhal God willing, be made more manifeſt when we come to the 16. Chapter. Now wee are diligently to obſerue, that as the opening of this book, & the preaching of the goſpell by *Luther* & his ſucceſſors, hath diſperſed the former darkeneſſe, and beaten downe Poperie; ſo alſo hath it driuen backe the Turke, and taken from vs al feare of him, which in former ages was the terrour of the Worlde; for ſince men haue looked into this booke, repented of their Idolatrie, and turned vnto God with all their harts, the Turke and his power hath not bin feared, eſpecialy in theſe partes where the Goſpell is preached.

For God in his merciſull prouidence towardes his Church, hath diuerted his power another way, and ſet him a worke elſe-where. So that if men cannot be brought to beleeue, that God raiſed him vp as a ſcourge for Idolaters, and a plague for Idolatry and other foule ſinnes, according to the vvordes in the former chap. where it is ſaid, *They repented not of the works of their hands, &c.* yet when they ſee, that at the opening of the Booke of God, and forſaking Idolatry, the feare of him is remooued, let them beleeue it. What can be more plaine, then that this open booke in the hand of the Angell, hath deliuered vs from the Pope, and from the Turke: A moſt happy opening of this bleſſed booke.

More-

Moreouer it is ſaid, that *he put his right foot vpon the ſea, and his left on the earth.* The ſetting of chriſts right foot vpon the ſea, ſignifieth that he is ruler of the ſea, and ſtandeth as firmely vpon the ſea, as vpon the land. The ſetting of his left foot vpon the earth, doth ſignifie, that hee is Lord of the earth, and true heire to all things in it.

And cried with a loud voice, as when a Lion roareth, & when he had cried, ſeuen thũders vttered their voices. Verſe 3

This crying with a loud voice, like the roaring of a Lyon, doth ſignifie the manifeſtation of the wrath of Chriſt againſt all his enimies: for now he beginneth to roare againſt them, as a Lyon whē he is hungry, roareth for his prey. Therefore now both the Scorpion, Locuſts, and the fierce Horſes and horſemen are like to go to the pot.

By the 7. thunders which vttered their voices, is meant thoſe perfect and exquiſite iudgments which now were to be inflicted both vppon the kingdome of the Pope and the Turke. We haue heard before, that 7. is a perfect number in this Booke: and that thunder is put for the thundring of Gods wrath, and all ſuch broiles and plagues as follow therupon. And this is the reaſon of this interpretation.

And when the ſeuen thunders had vttered their voices, I was about to write, but I heard a voice from heauen, ſaying vnto me: Seale vp thoſe thinges which the ſeuen thunders haue ſpoken, and write them not. Verſe 4

It ſhould ſeeme theſe ſeuen thunders did ſo ſpeake, as they might be vnderſtood; for Iohn was about to write the thinges which they ſpake, thinking that

they were vttered for that end and purpose, that he should deliuer them in writing to the churches. But he receiueth a commandement to the contrary, for he is willed, not to write them, but to conceale them vntill the appointed time.

But some man may say; Why were they vttered, seeing they must be concealed, and kept close? I answer, it was not in vaine: for first, though the particulars be not expressed what the thunders spake: yet here we are taught, that there remaine most fearfull iudgments against all the oppressors of the Church, which Christ hath thundered out with terrour against them. And whē the time determined is come, they shall be seene and vnderstood: but in the mean time, they be sealed vp and kept close according to that of *Iob: Why should not the times be hid of the Almighty, so as they which know him, should not perceiue the times appointed of him*; and that of *Daniell: These things are sealed vp vntill the time determined.*

Verse 5 *And the Angell which I saw stand vpon the sea, and vpon the earth, lift vp his hand to heauen.*

Verse 6 *And sware by him that liueth for euermore, which created heauen & the things that therin are, & the earth, and the things that therein are; and the sea, and the thinges that therein are, that time should be no more.*

verse 7 *But in the daies of the voice of the seuenth Angel, when he shall begin to blow the Trumpet, euen the ministry of God shall be finished, as he hath declared to his Seruants the Prophets.*

The summe of these three verses is, that Christ giueth warning of the last iudgment, that men might

awake and looke out in time. And becauſe men for the moſt part are careleſſe & ſecure, *putting the euill day far from them*, as the Prophet ſpeaketh. Therefore here Chriſt bindeth it with a ſolemne oath, and ſolemne geſtures thereunto annexed, as was the lifting vp of the hand in auncient time. *Gen.* 14, 22. The thing that our Lord Ieſus depoſeth, is, that *time ſhall be no more*; that is, *Time* as it is now, or the ſtate of things as they be now: but he telleth vs flatly, that as ſixe Angels haue already blowne their trumpets, ſo when *the 7. Angel ſhould blow, the myſtery of God ſhall be finiſhed*: that is, the time of puniſhing the wicked, and rewarding the godly, ſhould come, which is therefore called a *Myſtery*, becauſe the world vnderſtandeth it not: They think there is no ſuch matter. Amos 6, 1.

They imagine ther is no reward for the iuſt, or puniſhment for the wicked, as the Prophet ſaith. But the holy Ghoſt ſaith: *Verily there is a reward for the righteous: Doubtleſſe there is a God which iudgeth the earth.* And here it is ſaid, that *God hath declared it to his ſeruants the Prophets.* Mal. 3, 14, 18. Pſa. 58, 12.

And the voice which I heard from heauen, ſpake vnto me againe, and ſaid, Go and take the little book which is open in the hand of the Angell, which ſtandeth vpon the Sea, and vpon the earth. Verſe 8.

So I went vnto the Angell, and ſaid vnto him, giue me the little book. And he ſaid vnto me, take it, and eate it vp, and it ſhall make thy belly bitter, but it ſhall bee in thy mouth as ſweet as hony. Verſe 9

Then I tooke the little book out of the Angels hand, and eate it vp, and it was in my mouth as ſweete as hony: but when I had eaten it, my belly was bitter. Verſe 10.

verse 11 *And he saide vnto me, Thou must propheſie againe among the people, and nations, and tongues, and to many kings.*

The briefe ſenſe of theſe foure verſes is, that the Preachers of the Goſpell being called, allowed, and authoriſed by Chriſt vnto their miniſtry, ſhould ſtudy the ſcriptures with great diligence, euē vntil they had eaten vp the booke of God, & then they ſhould preach & publiſh vnto all nations & kingdoms that truth of God, & doctrine of the Goſpell, which now a long time had lien hid in the raigne of Antichriſt. It is to be obſerued, that Iohn in this place repreſenteth the perſō of al the miniſters of the goſpel which ſhould bee raiſed vp in theſe laſt daies, for the ouerthrow of Antichriſt, and the reſtauration of true religion: for Iohn himſelfe did not liue to theſe times.

Further, it is to be noted, that all godly Students and zealous Miniſters do eate vp the booke of God by reading, ſtudy, praier, & meditation, & they find it ſweet in their mouth, that is, they finde and feele great ioy and comfort in the ſtudy and meditation thereof, eſpecially when God reuealeth therby great and hid ſecrets vnto them, & giueth them to vnderſtand the myſteries of the Goſpell, & counſels of his will, which are locked vp from the wiſe and prudent of this world. This I ſay, is ſweeter vnto their mouth then hony, and the hony combe. Concerning this phraſe of eating vp the booke, looke *Ezech.* 2,9, for here the holy Ghoſt alludeth thereunto.

This booke being ſo ſweet in the mouth, yet being eaten and digeſted, is bitter in the belly.

There may be three reaſons yeelded of this bitterneſſe. Firſt

Firſt, becauſe it being once taken downe into our ſoule by godly meditation, doth mortify our corrupt nature, and bring vnder our luſts, and therfore ſeemeth bitter to fleſh and bloud.

Secondly, becauſe afflictions and trials do alwaies neceſſarily follow the ſound digeſtion of the Goſpell.

Thirdly, becauſe the doctrine of the Goſpell being ſwallowed by the miniſters therof, muſt not be kept to themſelues, as it were cloſed vp in their ſtomacks, but they muſt out with it againe, as if it were ſome loathſome & bitter thing, which muſt needs be caſt vp again. And for this cauſe it is ſaid in the laſt verſe, that *they muſt propheſie againe among the people & nations, and tongues, & many kings*. Now bleſſed be the name of the Lord our God, who hath giuen vs to liue in this age, wherein we do with our eies behold and ſee the fulfilling of all theſe things: let vs therefore praiſe God for this great worke which wee ſee wrought in our daies, and let vs ſtill more and more magnifie this little booke, which will vtterly deſtroy Popery, and bring downe the pround Antichriſt, do all that fight for him what they can.

CHAP. XI.

VVEe haue heard that the little Booke ſhould be opened, and the Goſpell preached and publiſhed to many Nations and Kingdomes, after the great darkneſſe of Popery: and that this was done by *Luther*, *Melancton*, *Caluin*, *Peter Viret*, *Peter Martir*, *Bullinger*, *Bucer*, and all their faithfull ſuc-

ceſſors vnto thie day. Now in this Chapter we are to vnderſtand of the effect & good ſucceſſe of their preaching and publiſhing the Goſpell, which was, that the Church ſhould be reſtored, reformed, and built vp thereby, which a long time had beene waſted and oppreſſed by the tyrrany of Antichriſt, and that many ſhould imbrace the Goſpell, forſake their Idolatries, and turne to God with all their harts. yea whole nations and kingdomes in Europe ſhould be cõuerted to the faith, as we ſee this day God be praiſed. So then the principall drift of this Chapter is, to ſhew thoſe things which yet remaine to bee fulfilled vnder the blowing of the ſixt Trumpet, which is the preaching and preuailing of the Goſpell, euen vnto the worldes end: and alſo the thinges which follow vpon the blowing of the ſeuenth trumpet, which is the reſurrection and laſt iudgment.

This Chapter containeth ſixe principall things, as it were ſixe parts thereof.

Ver. 1, 2 First, it ſheweth how the true Church ſhould be gathered together and built vp by the preaching of the Goſpell, and all the wicked refuſed and caſt out.

Ver. 3. 4, 5, 6 Secondly, it deſcribeth the builders; that is, all the faithful Miniſters which had and ſhould reſiſt Antichriſt:

Verſe 7, 8 Thirdly, it ſheweth how Antichriſt ſhould perſecute the Preachers and profeſſors of the Goſpel vnto death, and murther them by heapes.

Verſe 9, 10 Fourthly, it ſheweth that Papiſts, Atheiſts, & wicked worldlings, ſhould reioyce in the death of Gods people, and not vouchſafe thẽ ſo much as the honor of buriall, but ſend gifts one to another for ioy that

they

they were rid out of the earth. Fiftly, it ſheweth that notwithſtanding the rage and fury of the world in perſecuting them to death, God ſhould not only receiue their ſoules to glory, but alſo raiſe vppe others endued with the ſame ſpirit, which ſhould preach, profeſſe, and witneſſe the ſame truth conſtantly and continually, euen vnto the end of the world. ver. 11.12, 13.

Laſtly it ſheweth, that after the preaching of the Goſpell ſome good time in this laſt age, the ſeuenth Aungell ſhould blow the Trumpet, and the worlde ſhould end. ver. 14, &c.

And there was giuen me a reed like vnto a rod, and the Angel ſtood by ſaying, Ariſe & meaſure the temple of God and the aultar, and them that worſhip therein. verſe 1

Here Ieſus Chriſt giueth a reed vnto Iohn like vnto a rod, and thervpon hee is commaunded by an Angell to goe about the meaſuring of the Temple, the aultar, &c.

By this meaſuring with a reede like a rod, is ſignified the reſtoring and building vppe of Gods houſe, which now was greatly ruinated and run into decay through the long preuailing of Popery. Meaſuring with a reede, is taken for the building vppe of Gods Church, after the decaied eſtate thereof, both in *Ezechiell Zachary*, & this Propheſie. Iohn in the perſons of al faithful Miniſters, hath this meaſuring rod giuen him, becauſe the church was to be reſtored & built vp by the miniſters & Miniſtry of the Goſpell.

The thing to be meaſured, is the Temple, the Aultar, and them that worſhip therein.

This is an alluſion to the legall worſhip, whereby our ſpirituall worſhippe is repreſented. For by the mate-

matetiall Tempell, is meant the ſpiritual Temple, or Church of God. By the Aultar of ſtone, is meant the ſpiritual worſhip. By them that worſhip ther in with carnall ſacrifices, is meant all the true members of the Church, which worſhip God in ſpirit and truth.

Now then, both the Church, the true worſhip and worſhippers, were all to be meaſured, repaired, and built vppe by miniſtrie of the word, which all were decaied and almoſt laid waſt, by the Popes tyrrany.

But the Court which is without the temple caſt out and meaſure it not, for it is giuen to the Gentiles, and the holy Citty ſhall they tread vnder foote two and forty monthes.

Iohn is heere forbidden to meaſure and build vp the court which is without the Temple. Whereby is meant all heretikes, hypocrites, worldlings, and all ſuch as haue a place in the church, but are not of the Church. This phraſe of ſpeech is taken from the old ſhadowiſh worſhip as the reſt before. For in the temple of *Ieruſalem* there was an outward court vvhich vvas common to all, good and bad: the holy place vvhich vvas propet to the Prieſts and Leuites: and the holy of holieſt, or moſt holy place, vvhere none might come but the high Prieſt onely.

Heere is a reaſon added why the Lord God refuſeth all Papiſts and hypocrites, & all ſuch as belong to the outvvard court onely, and it is this: that this outvvard court *is giuen vnto the Gentiles*, that is, to all falſe Chriſtians and counterfaits in Religion, vvhich are members of the viſible Church, but haue nothing to do vvith the inuiſible. Theſe are compared

to

to Gentils in two reſpects. Firſt in regard of prophanes, for they are as prophane as the heathen. Secondly, in reſpect of perſecuting the truth: for hypocrites and Athieſts are as forward in perſecuting the people of God as the Heathen Emperors, which perſecuted the Church by the ſpace of 300. yeares. All comes in this, that when the Church ſhould bee gathered and built by the preaching of the Goſpell, God vvoulde haue all papiſts, Atheiſts, and Hypocrites ſhut out.

Moreouer, here is the ſecond reaſon yeelded, vvhy the outward court ſhould bee caſt out, and not meaſured; to wit, becauſe *they ſhould tread the holy Cittie vnder foot, forty and two months*: that is, they ſhould perſecute the church al the time of Antichriſts raign. For forty two months in this verſe: and 1260. *daies* in the nexte verſe, and *three daies and a halfe* verſe 9. *and time, times, and halfe a time*, in the 12. chap. verſe. 14. and 1260. *daies*, chapter 12, verſe, 6. do ſignifie all one thing, which is the ſhort raign of Antichriſt: for theſe moneths, theſe daies, and theſe times, do euery one of them make three yeares and a halfe. For who knoweth not that forty tvvo moneths make iuſt 3. yeares, and a halfe, and that 1260. dayes, maketh euen ſo much alſo: and by time hee meaneth a yeare, by times, two yeare, and by halfe a time, halfe a year. Now the reaſon why Antichriſts raigne is numbred by daies, moneths, and halfe times, and all amounting but to three yeares and a halfe, is to note the ſhorte continuaunce thereof, for the comforte of the Church, as appeareth more fully and plainely in ſundrye places of this propheſie, where it is ſette dovvne in plaine vvordes, that Antichriſt ſhoulde

raigne but a short time; for what is fiue or sixe hundred yeares in comparison of eternity.

But here the Papists do shew themselues most fottish and ridiculous, in that they would gather from hence, that the pope is not Antichrist: for (say they) Antichrist shall raigne but three years and an halfe, but the Pope hath raigned many yeares: therefore the Pope is not Antichrist.

Now to answer the proposition of their argument taken from this place. First, it may bee aunswered that this place is not to be vnderstoode litterally, but mysticaly: as many other things in this booke. Secondly, here is a certaine number put for an vncertaine, a definit number for an indefinit, which also is vsuall in this booke, as we heard before, concerning the sealing of the Tribes, of euery Tribe 12000 which maketh 144000. Now no man is so mad as to thinke there were iust so many sealed, and neither more, nor lesse. chap. 7.

Thirdly, here is an allusion to *Daniels* weeks, and other propheticall computatiõs, wherein somtimes a day is put for a yeare, a weeke for 7. years, as in *Daniels* seauens, and a month for 30. yeares. So then I conclude, that it is extreame folly to interpret this place litterally. The curious and friuolous interpretations of this place, and such like in this booke, by some writers, I doe of purpose omit, as matters vntrue, vnsound, and vniudicial: for I only in this book seeke the sense that is, and not the sense which is not, as hath bin said before.

But I wil giue power vnto my 2. witnesses, and they shal prophesie 1260. daies cloathed in sackcloth.

Ha-

Hauing ſet down how Antichriſt and his company, being thoſe Gentiles which poſſeſſe the outwarde court ſhould tread downe the holy citty, that is, the true church of God for a ſhort time: now he commeth to ſhew, that euen in the height & pride of the Popes power, and gouernment, yet the church vvas not vtterly extinct, God did neuer vtterly forſake it, but in all ages, and at all times, God did raiſe vp one or other to withſtand all popiſh proceedings, which is here meant by the 2. witneſſes. For aſſuredly theſe two witneſſes do not ſignifie *Enoch*, and *Elias*, as the Papiſts and ſome others do dreame, but they ſignifie al the faithful preachers & profeſſors of the truth which in al ages both former and later haue opoſed themſelues againſt the pope, his clergy, his doctrin, his religion, and all his abhominable proceedings.

They are called *Witneſſes*, becauſe they ſhoulde beare witneſſe vnto the truth.

They are ſaid to bee 2. in number, for three reaſons.

Firſt, becauſe they were very fewe in thoſe dayes when popery did ſo generally preuaile: for tvvo is the ſmalleſt number.

Secondly, becauſe the lawe of God doth admit of no leſſe number in witneſſe bearing, as it is written; *In the mouth of 2. or 3. witneſſes ſhal euery word ſtand.*

Thirdly, it is an alluſion to *Zorobabel*, and *Iehoſhua*, which were the two reſtorers and builders of the temple after the captiuity. Chriſt ſaith here, that *hee will giue power to his two witneſſes*: for no man hath any power in heauenly things, except it be giuen him from aboue: and eſpecially to ſtand faſt to the truth in the heat of perſecutions and troubles. Hagg. 2, 5.

1 Cor, 14. 3 It is said, that these *two witnesses shall prophesie*: that is, preach, declare, and speake. For so prophesie is taken in the former Chapter, and last verse: so also in other places of the scripture.

The time of their prophesieng being 1260. daies, hath bin expounded before.

These two witnesses *are cloathed in sackcloth*, which signifieth that they should lead a sorrowful life heere in this world. For in old time when men did fast and mourne, they did vse to put on sackcloth. It followeth then that these faithfull Preachers and witnesses of the truth, did not spend their daies in mirth, iolity, and wordly pompe and brauerye, as did the Popes Clergie, and pompous prelates of Antichrist.

Now if any man wil demaund how this may appeare that there haue beene alwaies some raised vp of God, to write, preach, declare, and speake against the whoore of *Babilon*, euen then when she was aloft and raigned as the Queene and Lady of the world; I aunswere, that Histories are very plentifull in this point: which at large do shewe that in all countries and kindomes of *Europe*, there wer euer some stirred vp to impugne and resist the Whoore of *Babylon*; As,

In England.

An. dom. 1293. *Robert Grosted*, Bishop of *Lincolne*.
An. 1400. *John Wiekliffe*, supported by *Edward* 3. and diuers of the Nobility in England.

In Germany.

an. 1354. *Taulerus* a preacher.
1356. *Franciscus Petrarcha*.
1357. *Iohannes de rupe scissa*.
1359. *Conradus Hager*.
1359. *Gerhardus Rhidor*.

Petrus

Petrus de Corbona. 1360.
Iohannes de Poliaco,
Iohn Zisca. 1420.

In Bohemia.

Iohn Husse. *An. dom.*
Ierome of *Prage.* 1414.
Mathias Parisiensis. 1416.
1370.

In Spaine.

Arnoldus de nona villa. *An.* 1250

In Italy.

Ierome Sauonarola, a Monke. *An.* 1500
Silueſter a Friar.

In France.

Waldas, of whom came the *Waldenses,* or *An.* 1160.
poore men of *Lyons* in *France.* *an.* 1252
Guilienus de sancto amore. *an.* 1292.
Robertus Gallus. *an.* 1290.
Laurentius.

In Ireland.

Armachanus, an Archbishop. *an.* 1362

In Suevia.

Many preachers at once. *an.* 1240.

In Grecia.

All the Churches of *Grecia* renounced the Church of Rome for their abhominable Idolatry.

An. 1230

It were too tedious to recite al, which the ſtories do report to haue withſtood both pope and popery, euen when it did moſt of all beare the ſwaye: theſe may ſuffice for the vnderſtanding of the Text. As for thoſe which haue bene raiſed vp ſince the decay and fall of popery: I meane ſince *Luthers* time, they are ſo many, and ſo well knowne, that I need ſay nothing.

verſe 4 *Theſe are two Oliue trees, and two candleſtickes ſtanding before the God of the earth.*

Here the 2. witneſſes are compared to 2. *Oliue trees*, becauſe that as the Oliue tree doth drop downe his oile and fatnes, ſo the faithfull Miniſters do droppe downe vpon the Church the ſweet oile of the ſpirit, which is al heauenly and ſpiritual graces: as the metaphor of oile is often ſo taken in the ſcriptures.

They are alſo compared to *two candleſtickes*, becauſe that as the candleſticke beareth vp the candle ſet vpon it, ſo the Miniſters of the Goſpell beare vp and hold forth the light of Gods worde, euen in the greateſt darknes.

Theſe candleſtickes are ſaid *to ſtand before the God of the earth:* becauſe God beareth rule, not onely in heauen, but in earth alſo: euen then when all thinges in the earth ſeem to be moſt troubled, & the church militant vnder greateſt perſecutions as now it vvas.

Verſe 5 *And if any will hurt them, fire proceedeth out of theyr mouths, and ſhall deuoure their enemies: for if any will hurt them, ſo muſt he be killed.*

These haue power to shut heauen that it raine not in the daies of their prophesying, and haue power ouer waters to turne them into blood, and to smite the earth with all manner of plagues as oft as they will. Verse 6

Heere is shewed, that if anye dispise the simplicitie of these two witnesses, & offer them wrong because of their baseneſſe, and contempt in the worlde, that there is a fire commeth out of their mouth, that is, the firy & mighty power of the word of God, vttred out of their mouths, which ouerthroweth, and ouer turneth their enimies: nay as fire it consumeth them to ashes: for the ministers of the Gospell are armed *with ready vengeance against al disobediēce.* Therfore they be stark mad, and know not what they do, which oppose themselues againste the true ministers of Christ. For the sword which they fight with, slayeth the reprobates in their soules, though not in theyr bodies: for the ministry of the word, is the sauor of death to all vnbeleeuers. 1 cor, 10, 6

That which is here spoken of *shutting the heauens that it raine not, and turning the waters into blood,* is an allusion to *Elias* and *Moses.* Whereof the one by his praier shut the heauens, the other by his rod turned the waters into blood: Now the faithfull Ministers of the Gospell are compared to these two, not because they should worke such outwarde myracles as they did, but because they shoulde bee furnished with spirituall power, which is farre greater. For most sure it is, that the inuisible and spirituall power wherewith the Ministers of the Gospell are armed, is verye great and glorious, though the Worlde 1 King. 17

see

ſee it not, nor know it not. For the Apoſtle ſaith; *The Weapons of our warfare are not carnall but ſpirituall,*
2 cor 10. 6 *mighty through God, to caſt downe holds, caſting downe the immaginations, and euery high thing that is exalted againſt the knowledge of God, &c.*

verſe 7 *And when they haue finiſhed their teſtimony, the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them and kill them.*

Heere is ſet downe the great cruelty and bloudie tyranny which Antichriſt ſhoulde vſe againſte theſe faithfull vvitneſſes of our Lord Ieſus. For although they ouercome him with the ſpiritual ſword, which is the fire that commeth out of their mouthes: yet for a time povver was giuen to this beaſt that commeth out of the bottomleſſe pit, that is, the pope and his adherents to murdet Gods Saintes with the materiall ſworde: but yet note that Antichriſt can dooe nothing till the two witneſſes haue finiſhed their teſtimonye; ſuch is Gods care and prouidence for all his faithfull ſeruants.

verſe 8 *And their corps ſhall lie in the ſtreetes of the great citie, which ſpiritualy is called* Sodome, *and* Egipt, *where our Lord alſo was crucified.*

By the great citty, here is meant *Rome*, and yet not the citty only of *Rome*, but all the Romane Empire, power, and iuriſdiction, as afterward ſhall bee made manifeſt. Now the corpſes and dead carkaſes which were murdered and maſſacred in all nations, by Antichriſts tyranie are heere ſaid to lie in the ſtreetes of Rome, that is, to be caſt forth into the open fieldes, as not worthy the honour of buriall in all places, countries, & kingdomes, within the Romaine Empire, or

iuriſ-

iuriſdiction of *Rome*, as we read to haue bin in *England*, *Scotland*, *France*, *Ireland*, *Germany*, and *Spaine*. And as the holy ghoſt ſaith, *the dead bodies of thy ſeruants haue they giuē to be meat to the foules of the heauē, & the fleſh of thy Saints vnto the beaſts of the earth.* Pſal. 79. 2

Moreouer, it is to be obſerued, that *Rome* is heere compared ſpiritually, or by a trope, to *Sodome* & *Egypt*. To *Sodome* for filthines: for what city euer was, or is more filthy thē *Rome*, *the mother of whoredomes and abhominatiōs of the earth?* And to *Egypt*, for Idolatry & keeping Gods people in ſpirituall bondage. Chap. 17. 5

Laſt of all, it is here ſaid, that our Lord Ieſus was crucified at *Rome*, which may ſeeme ſtrange ſith all men know, that Chriſt was crucified at *Ieruſalem*. But to anſwer this doubt, we are to vnderſtand, that in reſpect of the place, our Lord Ieſus was crucified at *Ieruſalem*: but if we reſpect the power & authority that put him to death, he was crucified at *Rome*: for Chriſt was put to death by a Roman Iudge, by Roman lawes, by Roman authority, by a kind of death proper onely to the Romanes; and in a place which then was within the Roman Empire. And for this cauſe is here ſaid, that Chriſt was crucified at *Rome*. *And they of the people, and kindreds, and tongues, and Gentiles, ſhall ſee their corpes three dayes and an halfe, and ſhall not ſuffer their corpſes to be put in the graue.* verſe. 9

Hitherto we haue heard of the rage of Antichriſt againſt the two witneſſes. Now further wee are to vnderſtand of the malice & fury of al his adherents; that is, all Papiſts, Atheiſts, and the reſt of the blinde people, and ſeduced multitude, which all did allow the Popes cruelty in ſheading the bloud of the Mar-

tyrs, and they do testifie the allowance & approbation of the Popes fact, and also their owne malice and madnesse against them in this, that they vvill not vouchsafe them the honour of buriall, but caste out their dead bodies as carrion, or as the dead bodies of dogges or swine; thereby shevving that they esteemed them no better then so. Nay, we read that their hellish rage and madnes was so great & outragious, that they wrecked their malice vpon the dead bones and carkasses of Gods Saints and Martyrs. For their bloudy and most malicious minds could not be satisfied except they digged vp the bodies of Gods Witnesses out of their graues, and burnt them to ashes.

Whereas it is said, *they shal see their corpes*, the meaning is, that all the blind people within the Romaine Empire should be eye-witnesses of these things, and not only so, but euen great Agents also in the slaughter of Gods people

By 3 *daies & an halfe*, which is halfe a week, he meaneth all the time of Antichrists raigne, & tyrannical gouernment, as before hath bin shewed. For these 3 daies & a halfe, being in prophetical computation three yeares and a halfe, signifie the same thing that the 42. moneths, and a thousand, two hundred and three score daies before.

verse 10 *And they that dwel vpon the earth, shal reioyce ouer the and be glad, and shall send giftes one to another: for these 2. Prophets vexed them that dwelt on the earth.*

Here we see how the inhabitants of the earth, that is, the seduced multitude and blinde people in the time of ignorance, do greatly insult & triumph ouer the death of the Lords witnesses, & they do expresse

their ioy by ſending gifts & preſents one to another, as if they had receiued ſome great benefites, or had heard the moſt ioyfull newes in the world. And the reaſon is added, becauſe they vexed and tormented them; meaning thereby, that the preaching of the truth, & the reprouing of their errors, Idolatries, & manifold impieties, was a dagger, and a corſey vnto them, they could at no hand endure it: for the preaching of the Goſpell is the torment of the world, & the Preachers the tormenters. Theſe few Preachers thundering againſt their ſuperſtitions, and abhominable ſeruice of Antichriſt, did vexe euery veine in their heart, and inwardly ſo wound and launce their conſciences, that they could haue no reſt til they had rid them out of the world. But now hauing diſpatched them, and made riddance of them, they are very cranke and iocund.

But after three daies and a halfe, the ſpirit of life coming from God, ſhall enter into them, and they ſhall ſtand vpon their feete, and great feare ſhall come vpon them which ſaw them. Verſe 11.

Notwithſtanding the rage and ſauage fury of the Pope & his followers; yet here is ſhewed, that they could not preuaile as they deſired: for within three daies and a halfe, that is, when the date of Antichriſt raigne was expired, and the time come that Popery muſt be diſcloſed by the light of the goſpel breaking forth; there followeth a great alteration. For theſe two Prophets or witneſſes are raiſed vp againe. For he ſaith, the ſpirit of life which came from God, ſhall enter into them, and they ſhall ſtand vpon their feet.

This may ſeeme ſomewhat ſtrange; but it is not

to be vnderstood that they should be raised vp bodily in their persons till the last resurrection: but that God wold raise vp others endued with the same spirit, which should mightily defend both the doctrine, cause & quarrel, which their predecessors had maintained, and sealed with their bloud; in whom they should after a sort reuiue and liue againe, euen as *Elias* did reuiue, & as it were liue again in *Iohn Baptist*; who is said to be endued with the power & spirit of *Elias*, as it was foretolde by the Prophet, and as our Sauior himselfe doth auouch. Now blessed be God, that we liue in these daies wherein wee see with our eyes all these things fulfilled. For when the Pope & his Cleargy had murthered *Gerhardus*, *Dulcimus Nauarensis*, *Waldus*, *Nicolaus Orem*, *Iohn Picus*, *Iohn Zisca*, *Visilus Groningensis*, *Armerius*, *Wickliffe*, *Husse*, *Ierome*, of *Prage*, and many Preachers in *Sueuia*, and one hundred holy Christians in the country of *Alsatia*, and many others in al countries, and of al conditions of men: yet for all that spight of their hartes, God raised vp others in their stead, as *Luther*, *Caluin*, *Zuinglius*, *Peter Martir*, *Peter Viret*, *Melancton*, *Bucer*, *Bullinger*, & their succesors; yea the thousands of excellent Ministers, and Preachers which are dispersed ouer all Europe at this day: In whom all the former witnesses do reuiue, and as it were stand vpon their feete againe. And now a great feare is come vpon the Pope and his Cleargy, and all his fauorites: for they did neuer so much as dreame of such an alteration: but this is the Lords doing, and and is is maruellous in our eyes.

Verse 12. *And they shall heare a great voice from heauen, saying vnto*

vnto them, come vp hither: and they shall ascend vp to heauen in a cloud, and their enimies shall see them.

Heere the Lordes witnesses whom Antichrist had murdered, are called, and taken vp into heauen, that they may be crowned with glory and immortality, hauing in the earth fought so excellēt a fight of faith as they had: for euen as Christ their head was taken vp in a cloud into the heauens, euen so his faithfull members are here taken vp in a cloud to raigne with him for euer. Moreouer, it is here said, that *their enemies shall see them ascending vp*, they shall as it were ascend vp in their sight: for from the fire and faggot, swords and Speares of their enimies, they went directly vnto God, and the very consciences of their persecutors did witnesse so much; nay some of them being in horrible conuulsions of conscience, did not sticke to vtter it; auouching the innocency of Gods Martirs: as sometimes *Pilate*, and the Centurion did of Christ. But though they had not bin iustified by their enemies, yet are they here iustified by a greater testimony: for the voice from heaueu, the voice of God doth iustifie them, and cleare them; accounting them worthy to be called vp from the earth to Heauen, and receiued to eternall glory. For howsoeuer the Pope & his Cleargy condemned them for hereticks and scismaticks; yet here they are iustified and cleared by a voice from heauen, which is more then the voices, suffrages, and approbations of all men in the world. Mat. 23.

And the same houre there shall be a great earth-quake, and the tenth part of the Citie shall fall, and in the earthquake shall be slaine in number 7. thousand, and

the remnant were sore feared, and gaue glory to the God of heauen.

As he hath shewed before that the world was very ioyfull and iocond, when they had made dispatch of Gods witnesses; but afterward full of feare and terror, when they saw what followed: So here in this verse is shewed, that at the same houre, that is about the same time whē they haue persecuted the Saints, and see thousands of others raised vp in their stead, & as it were out of their ashes, or rather out of their blood, that there should immediately follow *a great earthquake*, that is, horrible commotions, seditions, tumults, and open wars among the Kingdoms and Nations of the world, & amongst all people which shold liue after the breaking forth of the light of the Gospell, as this day we see with our eyes. For who now in these daies doth not see and feele this Earthquake? Who knoweth not what stirres there hane bin and are euery where about Religion? Who is ignorant that al the wars, seditions, treacheries, treasons, and rebellions that are this day in Europe betwixt one kingdome and another, are specially concerning the matter of Religion? But mark what followeth. Behold the effect of this Earth-quake. It is said, that *the tenth part of the Citty shall fall*. By the Citty heere hee meaneth the great Citty of *Rome*, mentioned before verse 8. which is therefore called the great Citty, because it was the chiefe citty of the Romane Empire, and the very seate of Antichrist. Now then the sense and meaning of the holy Ghost is, that when there once beginneth to be *an Earthquake*, that is, broiles, contentions, alterations, questions,

ſtions, and diſputations, about Religion: and that the popiſh doctrine which had ſo long preuailed in the world, ſhould be called in queſtion, yea openly preached againſt, conuicted and condemned, that then *Rome* ſhould begin to fall, and Romiſh religion to ſuffer a great Eclipſe, yea the tenth part; that is, ſome part of the citty of *Rome*; I mean the doctrine and authority of *Rome* ſhould be ouerthrown. Now this falling of the tenth part of Rome, was fulfilled within ſome fewe yeares after the broaching of the Goſpell by *Luther*, and his immediate ſucceſſours; but ſince it is gone backe many degrees, and hereafter it ſhall ſtill ebbe and conſume away by degrees, euen till it come to nothing: as God willing ſhall be plainely proued heereafter.

Moreouer, here is ſet downe another effect of this earthquake; which is, that thereby ſhall be ſlaine in number ſeuen thouſand, that is, many thouſands, for the number of ſeuen is a perfect and vniuerſall number, as formerly hath bin declared. But the ſenſe of this clauſe is, that all ſuch as wil not yeeld to the goſpell after matters once come in queſtion, and the light therof breaketh forth, but continue ſtill in their blindneſſe and hardneſſe, ſtanding out ſturdily againſt the truth, ſhall feele the heauy iudgements of God vpon them, and come to miſerable and wretched ends, as did here in England *Stephen Gardiner*, bloudy *Bonner*, and many other ſuch open perſecutors in other nations and countries, as the booke of Martyrs doth plentifully witneſſe.

Laſt of al it is ſaid, that *the reſt were terrified, & gaue glory to the God of heauē*: that is, the elect of God, ſeeing

ing these horrible iudgements vpon the persecutors of the Gospel, and hauing their eies opened through these contentions and broiles about religion, should repent of their former Idolatries, blindnesse, and ignorance, should yeeld to the truth, and giue glory to
Chap. 9. the God of heauen, as at this day we see thousandes doo, God be thanked. We heard before in the time of the Turkes murthering army, when the third part of men were slain, that the rest repented not of their Idolatry. But now (God be praised for it) many doe repent euery day, and turne from dumbe Idols, to serue the liuing God. And therefore although the times wherein we liue, bee sinfull and troublesome, yet are they golden times and daies, in comparison of former Ages, wherein Antichrist did raigne and rule ouer all. Moreouer, from this place may plainly and strongly be concluded, that the Gospel shall preuaile more and more in al the kingdomes of Europe, euen vntill the end of the world. For here we see it foretold and prophesied, that in this very last age of the world, & euen as it were, a little before the blowing of the seuenth trumpet, which presently hereupon is sounded, as in the next verses appeareth, many should repent, and giue glory to God.

Verse 14. 15 *The second woe is past, behold the third woe wil come anon. And the seuenth Angel blew the trumpet, & there were great voices in heauen, saying: The kingdomes of this world are our Lords, and his Christs, and he shall raigne for euermore.*

Now commeth the thirde, the last, and the greatest woe, which is the woe of eternall death vpon all the vngodly, both in their soules and bodies for euer

in

in the last iudgment. The first woe was the Papacy. The second woe was Turcisme. And this third woe is the last iudgment. For it now followeth, that the seuenth Angell bloweth the last Trumpet: as our Lord Iesus sware before, that when the seuenth Angell should blow the Trumpet, there shovld bee no more time. Therefore when we see all things fulfilled which do belong vnto the sixt trumpet, it remaineth that we should euery houre expect and looke for the blowing of the seuenth trumpet, and the end of the world. For the holy ghost telleth vs, that whē the kingdome of the Pope and the Turke shall fall, and the Gospell be preached in many Nations and kingdomes, that then the third woe will come anon; that is, the last iudgment followeth presently vpon it. Now at the blowing of this seuenth trumpet, ther were great voices in heauen, saying; the kingdomes of this world are our Lords, and his Christs, and he shall raigne for euermore. Chap. 10, 6.

These voices in heauen are the triumphing voices of Gods elect, who do exceedingly reioyce and tryumph, that the kingdome of Sathan & Antichrist is ouerthrowne, and that the Kingdome of God and of Christ is set vp, and shall stand for euermore. For now all aduersary power being ouerthrowne, christ doth deliuer vp a peaceable kingdome to his father, as it is written; *Then shalbe the end, when he hath deliuered vp his peaceable kingdome to God the Father*: For he must raigne ouer the Church militant, till he haue troad downe all his enimies vnder his feet, and when the Sonne of God hath subdued all things to himselfe, then shall he be subiect to his Father, as he 1 cor. 15 24

is the mediator of the Church, and yet raigne with his Church triumphant for euermore.

Verse 16. *Then the 24. Elders which satte before God on their seates, fell vppn their faces, and worshipped God.*

verse, 17 *Saying: We giue thee thankes ô Lord God almighty, which art, which wast, & which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.*

chap, 4 These 24. Elders doo signifie all the elect, both of Iewes and Gentiles, as we haue heard before; which all in most supplyant manner, doo worship the onely euerlasting God, euen in the Church triumphant, and do greatly reioyce, and giue all praise and glory vnto him, because now hee had receiued the Kingdome, the power and the glory, both Pope & Turk, and Emperour, and all his enimies, being subdued vnder his feete.

Verse 18 *And the Gentiles were angry, and thy wrath is come, & the time of the dead, that they should bee iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy name, and to small and great, and shouldest destroy them which destroy the earth.*

Now he mentioneth the wrath and vengeance which is to bee powred forth vpon all the wicked at the last day, and also the reward of the godly. For whereas hee saith, *The Gentiles were angry, and thy wrath is come, and the time of the dead, that they shold be iudged*, the sense and meaning is, that all the prophane enimies of the Church, which haue had their time in which they were angry with Gods people, and in their wrath did afflict & vex them very sore,

should

should now bee iudged and condemned in Gods wrath: for now the day of his wrath and vengeance is come, wherin he will destroy them that destroied the earth, and seemed to carry all before them; and where also he will giue a full recompence of reward to all his faithful worshippers, both small and great, both Preachers and professors of his Gospell.

Then the Temple of God was opened in heauen, and there was seene in the Temple the arke of his couenant, and there was lightnings, and voices, and thunderings, and earthquakes, and much haile. Verse 19

This is a further amplification of that which is set down in this former verse. For now he saith, *that the temple of God should be opened in heauen:* That is an open doore & passage should be made throgh christ, for all the elect to enter into Gods euerlasting kingdome, and raigne with him and his Angels for euermore. By the *arke of the couenant*, is ment christ, who is said here to be seen in the Temple or kingdome of glory, because through his mediatiō only (in whom the couenāt of peace is established with his church) the 24. Elders are made partakers of their Crownes, and enter in with him, and his Angels into the euerlasting Temple made without hands, and eternal in the heauens. But on the contrary heere is saide, that *there were lightnings, thundrings, &c.* That is, most horrible vengeance & wrath poured down vpon all reprobates in hel-fire for euermore. For when it shal be said to all the faithfull: *Come ye blessed. &c.* then also shall it be said to all vnbeleeuers: *Goe ye cursed into hell fire, &c.*

Now for warrant of this exposition of the last verse

that the temple in heauen is to be vnderstood of the kingdome of glory, looke Chap. 15, ver. 5, 6, 8. Cap. 16, ver. 1. The reason hereof is, that as the doores of the Temple of Ierusalem being set open, Gods people entred in & worshipped: so the euerlasting gates of the new Ierusalem, and celestiall temple being set open by Christ all the elect do enter in, and worship God without wearinesse, euen as the Angels for euermore.

That the arke of the couenant is taken for Christ, see 2. Sam. 6, 2 Psal. 78, ver, 61 62. This arke of the couenant, that is, Christ is here seene in the Temple, because Christ hath already taken possession of heauen as mediator and head of the Church, and now doth set open the kingdome of heauen to all beleeuers, that through him they may haue free accesse thereunto, as it is written, *that through him onely we haue an entrance vnto the Father.* Eph. 2, 18

That by *thundrings, lightnings, earthquake, haile,* is meant that horrible vengeance and wrath, which is powred forth vpon al the vngodly, see Psal. 11. ver 6. Let this briefely suffice to satisfie the conscience of the reader. And thus much concerning the second vision contained in these eight Chap. going before, wherin we haue heard all things expounded that do belong unto the opening of the seuen seales, and the blowing of the seuen Trumpets, that is, all notable thinges which were to fall out from the Apostles times, vnto the end of the world.

CHAP. XII.

Now

NOw hauing finiſhed the ſecond viſion, wee are come vnto the third, contained in all the chapters following, euen vnto the ende of this Booke. Wherein diuers things, which were obſcurely and darkely ſet downe in the former viſion, are more plainly and fully opened & expounded: ſo that this 3. viſion is as it were a commentary or more cleare expoſition of ſundry things contained in the ſecond viſiō. But eſpecially of the perſecuting Roman Empire mentioned in the opening of the ſecond ſeale, & chap. 6 alſo of the papacy mentioned at the blowing of the fift trumpet. But the generall ſumme of this third viſion, is a liuely painting out of the malignant church chap. 9 and the great vpholders thereof, the Diuell, the Roman Emperor, and the Pope. It ſheweth alſo the riſing and falling of the Roman Empire, and the riſing and falling of the papacy. It ſheweth alſo the vtter ouerthrow of both together, with the eternall condemnation of the Deuill, which ſet them all a work to fight againſt the Church. Laſt of al, it ſheweth the eternall felicity of the Church, and the vnconceiueable happines of all Gods choſen in the heauens for euermore. This principall drift of this 12. Chapter, is to ſet forth the nature of the true, viſible, & militant Church heere in earth, whoſe head is Chriſt Ieſus. And alſo the falſe malignant Church, whoſe head is the Deuil, together with the continuall enmity and war which is alwaies betwixt them.

This Chapter may very fitly be diuided into fiue parts.

The firſt is a deſcription of the Church.

The ſecond is a deſcription of the Diuel, the churches enimie.

The third containeth the Churches battaile with the diuell, and her victory.

The fourth sheweth the ioy and triumphes of the godly, in the churches victory ouer Sathan.

The fift and last sheweth the fury, and malice of Sathan, who, although he was foiled in battel by the church, yet would not giue ouer, but continued persecuting the Church in her members, and making war against the remnant of here seede.

Text.

verse 1 *And there appeared a great wonder in heauen: A woman clothed with the sun, and the moone was vnder hir feete, and vpon her head a crowne of 12. starres.*

First the Holy-Ghost calleth the matters of this chapter *a great wonder*, to stir vs vp to attention. For men are much moued with wonders; and a wonder indeede it is in the literall sence to see a woman cloathed with the Sunne, &c. but a far greater wonder in the spirituall sense, as we shal hear, and the greatest wonder of all, that a poore weak woman should encounter with a great red dragon, and ouercome him. It is said to *be a wonder in heauen*, because the church here in vision appeareth not vppon the earth, but in heauen, in asmuch as her birth is from heauen, hir inheritance in heauen, & her conuersation in heauen.

The Church is heere compared to a woman, as in the 45. Psalm, and the whole book of the Canticles, and that for three reasons.

First, as a woman is weake and feeble, and in law can do nothing of her self without her husbād: so we

of

of our ſelues are weake and feeble, and in matters of Gods law and worſhip can do nothing without our husband chriſt, as he ſaith: *without me ye can doe nothing*. Secondly, as a woman through the company of her husband is fruitful, & bringeth forth children: ſo the Church by her coniunction with Chriſt, and his word, doth bring forth many children vnto god. Thirdly, as the loue and affection of a woman is to her husband, as Gen. 2. 16. ſo the loue & affection of the church is altogether to Chriſt, and Chriſt to her.

This woman is cloathed with the Sunne: that is, the Church is cloathed with Chriſt *the Sun of righteouſneſſe*, as the Prophet ſpeaketh. Mal. 4. 2

The Moone was vnder her feete. Whereby is ment, that the Church treadeth vnder her feete all wordly things, which are compared to the Moone for their often changes, waxings, wainings, and increaſings, decreſings, & continual mutations, & vncertainties. The Church treadeth all tranſitory things vnder hir feet: that is, ſhe maketh light account of them; ſhe regardeth them not in compariſon of heauenly things. For he that is cloathed with the Sun, careth little for the light of the Moone.

She hath vpon her head a crowne of 12. *ſtars*: which ſignifieth that the Church is adorned, & beautified with the doctrine of the twelue Apoſtles, that is, the doctrine of the Goſpell, as it were with a crowne of Gold, of Pearle, and Pretious Stones. For the doctrine of the Goſpell is the crowne of the church.

And ſhe was with child, and cryed trauailing in birth, and was pained ready to be deliuered. verſe 2

The Church is ſaid to be with child after ſhe hath con-

cõceiued the immortall seed of the word, by the ministery of the Gospell, as the Apostle saith. *In Christ Iesus I haue begotten you through the Gospell.* And to the Galathians: *O ye little children of whom I trauell in birth againe, till Christ be formed in you.*

1 Cor. 4. 15.

It is not only said that this woman was with child, but also, that shee was very neere her time ready to bring forth, and to be deliuered, and that she crieth in trauell. Now the child which she bringeth forth, is christ Iesus, as appeareth verse 5. for there it is said of him, that *he should rule all nations with a rod of Iron.*

Gal. 4. 19

Now although Christ was borne but of one member of the Church, which is the Virgin *Mary*: yet may it be said that the whole church, which was before his cõming, did euen trauaile with pain to bring him forth, because they had throgh faith in the promises a longing, & feruent desire and expectation of his comming. For from the first promise made to *Adam*, & afterwatd renewed to *Abraham* & his posterity; the church stood in a continuall expectation of the promised Messias, looking wishly euery day whẽ he should bee actually exhibited to the world. For which cause here she is said *to cry trauailing in birth.* And not vnsauerly also may the Church be saide to cry trauailing in birth, when through many persecutions and afflictions, she bringeth forth Children vnto GOD by the ministery of the word. For the Church bringeth forth no children at ease, but with hard trauaile, and much adoe, hauing so few frends to helpe her, and so many enimies against her, as a none we shall heare.

Verse 3. *And there appeared another wonder in heauen. For be-*

behold a great red dragon, hauing ſeauen heads, and ten hornes, and ſeuen crownes vpon his heads.

And his taile drew the third part of the ſtarres of hea- verſe 3.4
uen, and caſt them to the earth And the dragon ſtoode before the woman, which was ready to be deliuered.

Now we are come to the deſcription of the churches great & capitall enemy, which is the diuel: who becauſe he ſtudieth and laboureth continually to impeach the good eſtate of the Church in heauenlye things, to deiect her from her dignitie, and diſpoſſeſſe her of her inheritance, therefore here in a viſion he is ſaid to appeare in heauen. For he medleth with the Church, in and about heauenly thinges, practiſing to pull her out of heauen, from whence ſhee came, and whither ſhe muſt returne, euen to caſt her into hell, and condemnation with himſelfe, if it were poſſible.

The diuell is compared to a dragon, for his furie & felneſſe, to a great dragon for his power & might; and a *red dragon*, for his bloody cruelty, malice, and madnes againſt Chriſt, and al his members.

His *ſeuen heads* ſignifie his manifold ſleights, and ſubtilties, wherein he is a crafts-maiſter.

His *ten hornes* ſignifie his dreadful power. For who knoweth not that he is ſtronger then any other creature, hauing not loſte his ſtrength by his fall, but remaineth as ſtrong as an Angell of light.

His *ſeuen crownes vpon his heads*, do ſignifie his manifold victories ouer the world. For hee hath from time to time, and from age to age, got ſo many conqueſts of the world, through his ſleights and power, that now *hee is the GOD of the world*, as the Apoſtle ſaith, *and raigneth as king ouer them.*

This dragon hath a monstrous taile both for length and strength. For it is so long that it reacheth vp to heauen, and so strong that it brusheth down the stars from thence. That is, the diuel through ambition & couetousnesse, and other fleshly lusts, doth pul down many ministers, which shined in doctrine and life, as the stars of heauen, euen vnto the earth, where they haue lost their brightnesse and glorye, and shine as much as the Moone in a mist.

Moreouer it is said, that *the dragon stood before the woman in trauel., to deuoure her child as soon as it was borne.* verse. 4. Wherein we are to obserue the malice and furie of Sathan, in that he watcheth so narrowly to deuour the blessed seed, euen the Sauiour of the world, so soon as he was born. And for this cause he stirred vp *Herod* the K. Math. 2. subtilly to seek him out by the vvise men, that he might kil him: and afterward most cruelly practised the same, by murthering so many innocents. But this is alwaies a generall truth, that Sathan seeketh to smother not onely Christ, but euery member of his in the cradle; yea to blast them in the bud, before euer they come to fruit or flower.

So she brought forth a man child, which should rule all verse 5. *nations with a rod of iron, and that her child was taken vp vnto God, and his throne.*

Notwithstanding the malice and watchfulnes of Sathan, yet the Church bringeth forth Christ, which shoulde rule and ouer-rule all nations with a rod of iron: that is, the scepter of his word, as it is in the second Psalm, and with the rodde of his mouth, as the prophet speaketh. Esa. 11, 4

Moreouer it is said, that *this child was taken vp vn-*

to God and his throne. That is, Chriſt by his reſurrection did take poſſeſſion of his chaire of eſtate, in deſpite of *Herod*, *Pontius Pilate*, the Prieſts, the Phariſees, and all other his enemies, which ſought to keep him down: and now he being aſcended into heauen, doth draw all his members vnto him, in deſpight of the diuell and all his imps.

And the woman fled into the wilderneſſe where ſhee hath a place prepared of God, that they ſhoulde feede her there a thouſand two hundred and threeſcore daies. verſe 6.

Now after the womans child was ſet in ſafety, here is ſhewed what became of the woman her ſelfe: To wit, that ſhee was ſo ſore purſued by the Scribes and Phariſees, and by the prieſts and Elders, that ſhe was faine to flie into the wildernes. The natural ſenſe and meaning of this place is, that when the church began to grow, after Chriſts aſcenſion, and the number of the Diſciples to increaſe exceedingly, as we reade in the 2. of the *Acts*, Sathan did ſo greatly maligne it, and began to be in ſuch a rage, that he woulde haue eaten them vp all at a bitte, and rooted them out at once, that ſo the woman might haue no more being in the earth. And therefore we reade, Actes, 8. that after the ſtoning of *Steuen*, there was ſuch a perſecution raiſed vp againſt the church by the high prieſts, the Princes of the Iewes, the Phariſees, and all that curſed crewe, that all the Apoſtles and Diſciples of Chriſt were ſcattred and diſperſed here and there in the Heathen countries, and among the heathen people, which here are called *the wildernes*, that is to ſay, a ground vntilled, deſolate, and barren of all fruites of godlineſſe.

But now may some man say, how shal the church doe in the wilderneſſe? how shal she liue? how shall she be sustained? There is no tilling, no sovving, no planting, there groweth no corne, there is nothing to be had either for food or raiment. Here it is answerd, that God prepared a place for her, where she shoulde be fed. God took vp an Inne for her. She wanted neither food nor raiment in her persecutions and troubles. Which teacheth that God dooth alwaies prouide for his own, euen in great miseries, scarsities, famines, banishments, and persecutions. As sometimes he did for *Elias* in the time of dearth, and for the children of Israel in the wilderneſſe.

The time, vvherein the church was fed in the wilderneſſe, was *a thousand two hundred and threescore dayes*: that is, during the time of her persecutions, as before hath bin shewed, chap. 11. vers. 2.

vers. 7. 8 *And there was a battel in heauen, Michael and his angels fought against the dragon, and the dragon and his angels fought.*

But they preuailed not, neither was their place found any more in heauen.

Now we are come to the third part of this chapter, which is the battel betwixt Christ and the diuell. For whereas the dragon could not smother Christ in the cradle, as he indeuoured, & so deprive the Church of all her happines for euer, now he proclaimeth open warre, both against Christ, and all his members, plotting and purposing to oppugne the very saluation of the church, though it be founded in Christ. Wherein he sheweth both his impudency and furious madnes. *Michael* here signifieth christ, as *Dan.* 10, 13. This

name

name is giuen to Christ in *Daniel*, because hee is the first of the chiefe princes; that is, he is the head of the Angels, who are chiefe princes, as the Apostle affirmeth. Col. 1, 16

That Christ hath his Angels ioyned with him, is not to note any vveakenesse or wante of strength in Christ, alone to ouercome his enemies, but to shew, that as christ doth effect great wonders in the world, so for the most part hee doth it by instrumentes, and meanes: as sometimes Angels, sometimes men. But here specially meaneth the Apostles, and their successors, yea and at this day all christian kings, princes, and potentates of the earth, & all others, which take part with christ against the diuel, & his instruments.

Well, here wee see that these two Generals, and grand captaines *Michael* and the Dragon, do muster both their armies, ioyne battell, and fight a pitched field, the euent and successe whereof is this, that the Dragon and his Angels goe downe. Oh blessed successe may wee say! For if the diuell had preuailed, it had beene woe to vs; sith this battell was about, and concerning the very saluation of mankind by christs death and resurrection. We know how the diuel set vpon Christ alone to tempt him vnto sin, that so hee might ouerthrow the worke of our redemption, supposing in this combate or Monomachie to haue got the day: but he preuailed not. Afterward how strongly did hee oppugne him by his Angels? I meane the Scribes and Phatisees, the high priests and Elders of the people, yea al the diuels in hell, and his whole infernal armie, not onely in murthering and crucifyihg his naturall bodye, but also in vsing all forcible

and

and cunning meanes to keepe him downe, that hee might neuer rise vp againe; as the great stone vpon his tombe, the sealing of it, the watch set to keepe it. For the diuel knewe right well, that if Christ rose again, he should lose the field: For the resurrection of Christ is our actuall iustification, *And Christ was mightily declared to be the Sonne of God by his resurrection from the dead.* Well, do the dragon and his angels what they can, yet Christ is risen againe, & hath spoiled principalities and powers; yea al the infernal armie, and hath made a shewe of them openlie, and hath ledde them al in triumph vppon his crosse: So that we see in this first and greatest battell, the diuell hath the foile. And it is further said, *that this diuel and al his Angels were cast out of heauen, & their place was no more found:* which is not to be vnderstood of their first casting out of heauen, immediately after theyr creation. For at that time they were no diuels, nor enemies to the church, but Angels of light: but now since their fall, and since they were diuels; they are said to be cast out of heauen, not because they euer came in heauen since they were diuels, but because they can no longer impeach the church touching hir blessed estate in heauen. They are without all hope to dispossesse hir of hir inheritance: for that is ratified, and made sure vnto hir in the death and resurrection of Christ. And for this cause it is said, that the diuell hath no more to do in heauen: that is, he cannot for his heart ouerthrow the saluation of Gods children.

Rom. 4. 25

Rom. 8. 33 *For who can lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea or rather which is risen againe, &c.*

True

True it is indeed that this battell is laid to bee in heauen that is, about heauenly thinges, yea about the highest points of heauen, which is saluation or damnation; for the diuel vpon this very point, hath from the beginning mightily wrestled and struggled with the church, and doth euen vntil this day: but blessed be God, that he cannot, nor shall not preuail against any one of Gods elect. For our Lord Iesus saith, *I giue vnto thē eternall life, & they shal neuer perish, neither shal any take them out of my hand: my father which gaue thē me is greater then all. Neither shal any plucke them out of my hand.* Again, *Al that the father giueth me, shal come vnto me. And this is the fathers will which hath sent me, that of al which he hath giuen me, I should lose nothing, but should raise it vp again at the last day.* Ioh, 10, 28

Now further we are to obserue, that as christ in his owne person hath once preuailed in the maine battell against the diuel, so his church militant shall likewise alwayes preuaile through him. For it is written, *The gates of hell shall not preuaile against it.* Mat, 16

And the great Dragon, that old serpent, called the diuel and satan was cast out, which deceiueth al the world: He vvas euen cast into the earth, & his Angels vvere cast out vvith him. verse. 9

Now because the diuel cannot ouerthrow the saluation of Gods elect, he is said to *bee cast out of heauen into the earth:* that is, amongest earthly and carnall men, that he may exercise his tyrany, and wreck his malice vpon them. For he hath power giuen him to tyrannize ouer them at his pleasure, and the Apostle saith, *he worketh in the children of disobedience, and taketh them captiue to do his will.* Ephes, 2. 2

Then

verse 10 *Then I heard a loud voice in heauen, saying: now is saluation, & strength, and the kingdom of our God, & the power of his christ: for the accuser of our brethren is cast downe, which accused them before God day and night.*

Here is the triumphant song of victory, which all the Saints & Angels do sing vnto God, praising and magnifying his power, and the power of his Sonne Christ, for ouercomming the dragon, and giuing the victory to the church through Christ. For now with great ioy and loud voices they sing and say, that the churches saluation is sealed and made sure vnto her for euer. It can neuer be shaken. The divell is foyled and cast downe into the earth.

These songs of ioy after great victories are of great antiquity in the church, as we read of the children of Israell, after the ouerthrow of *Pharaoh* & his army in the red sea: of *Deborah*, after the great victory ouer *Sisara*: of the women, that sung after the victorye of *Goliah* by *Dauid*.

The deuil is called the accuser of the brethren for two causes. First because he accuseth Gods electe of much sinne, and calleth for iustice against them day & night at Gods hands, that they might be condemned vpon such articles as he is able to proue againste them: for he knowing right well that the iudge of al the world is a iust God, and must needs deal vprightly, doth daily vrge him to do iustice vnto sinners, being willingly ignorant that al Gods people, though sinners, are cleared and discharged in Christ.

Another reason is, because of the calumniations, reproches and slaunders, which in al ages, at al times, and in al places and countries, hee hath alwaies vniustly

iuſtly raiſed vp againſt the true worſhippers of God.

But they ouercame him by the bloud of the Lamb, & by the word of their teſtimony, and they loued not their liues vnto the death. Verſe 11.

Heere is ſhewed that the churches victory ouer ſathan and hel, is not thorough any power or might of her own, but *by the bloud of the Lamb, and the word of their teſtimony*, that is, the word of God, which they witnes, profeſſe, loue, & ſtick vnto euen vnto death. verſe 12

Therefore reioyce ye heauens, and ye that dwel in thē. Wo to the inhabitants of the earth, and of the ſea: for the diuel is come downe vnto you, which hath great wrath, knowing that he hath but a ſhort time.

Here againe the ſaints, and Angels, & al the bleſſed company of heauen, are called vpon, & exhorted to reioice, becauſe the diuel & his angels are caſt out, and the elect haue the victory ouer him through the bloud of the Lamb, and becauſe the ſaluation of the church is ſealed vp, and God only reigneth through chriſt. Which al are matters of ſo great momēt, that not onely the church militant is ſtirred vp to reioyce herein, but euen the church triumphant alſo, that is, the ſpirits of iuſt and perfect men. But on the contrary, here is feareful woe denounced againſt *the inhabitants of the earth, and of the ſea*: that is, all Papiſtes, Atheiſts, worldlings, and reprobates. For ſith he cannot haue his wil of the church, yet hee will haue his will and wreak his malice vpon them, by hardning their harts, and blinding their eies, and making them his ſlaues & vaſſals, to fight for his kingdom againſt Chriſt, againſt his church, againſt all goodneſſe, and all good men. The reaſon is added, why the diuell is

in such a rage with the worlde, and commeth vpon them in so great wrath and furie, to wit, because *hee hath but a short time:* that is, because his kingdome draweth to an end, therefore he doth so bestir him.

Verse 13. *And when the Dragon saw that he was cast vnto the earth, he persecuted the woman which had broght forth the man child.*

Now the diuel seeing himselfe cast out of heauen, so as he cannot impeach the saluation of the church, he raiseth vp horrible persecutions against her by his instruments here in the earth, labouring to roote hir out if it were possible: for being ouercome of the head, he doth now with might and mane, set vpon the body; and what horrible stormes hee hath in all ages, specially in these last daies raised vp, and daily doth raise vp against the church, both the scriptures and al church stories do abundantly declare.

Verse 14 *But to the woman were giuen two wings of a great eagle, that she might fly into the wildernes, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.*

These two wings do signifie al the waies & meanes of euasion, which God gaue to his church, when hee deliuered hir from the hands of her pursuers & persecutors: and also her swift flight from them, and all their malicious practises. For althogh the church cannot absolutely fly from the presence of the diuel, with hir Eagles wings, being so vnspeakably swift as he is; yet after a sort she is said to fly from him, and his presence, when the power of the tyrants and persecutors which he raiseth vp, cannot ouertake hir, to murder & kil hir. But as touching her flight to the wildernes,

and

and her lodging & nouriſhment there, by gods prouidence, in the middeſt of all penury and extremity, we haue ſufficiently heard before ver. 6. and therfore here I ſurceaſe to ſpeake any further of it. As concerning the ſpace and continuance of her nouriſhment in the wildernes, which is here ſet down to be *a time, & times, and halfe a time*, it is the ſame that the thouſand two hundred and threeſcore daies, mentioned in the ſixt verſe; and the 42. monthes, mentioned Chap. 11. verſe 2. and the three daies and a halfe, mentioned Cap. 11, ver. 6. as before hath bin ſhewed.

And the ſerpent caſt out of his mouth water after the woman, like a floud, that he might cauſe her to be caried away of the floud. verſe 15.

Now the church being ſecretly hid and nouriſhed by Gods prouidence in the wilderneſſe, ſo as the dyuil & his inſtruments cannot find her out, nor come at her, he taketh another courſe, and caſteth about another way to annoy hir; & that is by caſting a floud of water after her to drowne her withal. Wherby is meant, the innumerable lies, reproches, & ſlanders, which he raiſed vp by ſundry hereticks againſt hir in all ages; as the Arrians, Donatiſts, Papiſts, and ſuch like, and all to bring her into the hatred of Princes, Potentates, & al that wer in loue with her; that ſith otherwiſe he cold not preuaile againſt hir, yet at leaſt he might vtterly ſinke her in this gulfe of reproches.

But the earth holp the woman, and the earth opened her mouth, and ſwallowed vp the floud, which the Dragon had caſt out of his mouth. verſe 16

The ſame God which firſt deliuered the Church from the violence and fury of ſathan, and afterward

caſt him out of heauen, & gaue her the victory ouer him; and after that againe miraculouſly hid hir and preſerued her in the wilderneſſe, doth not now at a dead liſt forſake her, nor ſuffer her to be drowned in this floud of reproches, and vniuſt calumniations, which the Dragon caſt vp after her. But cauſeth the *earth to help her, and to ſwallow vp the floud*: That is, he vſeth all creatures in the earth to help his church: and not onely ſo, but alſo he ſtirreth vp many earthly and carnall men to befriend the church, & to take part with her againſt her enimies. As ſometimes he did *Cyrus*, *Ebedmelech*, *Nebuzaradan*, *Gamaliel*, and ſundry others, whoſe power and policy he vſed for the good of his church, and for the drying vp of that floud of reproches, which Sathan hath in al ages caſt vp againſt her. And God be thanked, we ſee at this day that this floud of ſlanders and calumnies, which Papiſts & Atheiſts caſt out againſt the Church, and her particular members, do dry vp daily, & ſhall dry vp more & more, being drunk in by the earth. And the Church doth ſtill ſtand vnmooueable, and ſhall ſtand and continue euen vnto the end of the world.

verſe 17 *Then the Dragon was wroth with the woman, and went & made war with the remnant of her ſeed, which keep the commaundementes of God, and haue the teſtimony of Ieſus Chriſt.*

Here we ſee there is no end of the diuels malice. He is infatigable in miſchiefe: though he haue neuer ſo many foiles, yet hee will not giue ouer, but begin againe. For whereas he could not preuaile againſt the woman, to caſt her out of heaue, by impeaching her election and ſaluation in chriſt, nor yet root hir out

the

the earth by perſecutiõs, being hid in the wildernes, and locked vp in the priuy chambers of Gods prouidence, as ſometimes yong *Ioaſh* was locked vp in the prieſts chamber from the fury of *Athaliah*: now hee goeth another way to work, and ſetteth vpon her in her ſeed and poſterity, which remain in the earth vnto this day. So that now ſith he cannot do what miſchiefe he would againſt the church; yet will he doo what he can: ſeeing he cãnot wound hir in hir head, yet wil he bite, & pinch at her heele; as it is written, that *he ſhould bruiſe her heele*. And as is the malice of Sathan againſt the church, ſo is the rage and fury of al his mẹmbers, euen all the wicked and vngodly, againſt the true worſhippers of God They are reſtles in malice and in miſchiefe: if they cannot vex them one way, they will try another: if they cannot touch them in their liues, yet will they moleſt them in their goods and good name: if they cannot do what they wold, yet wil they do what they can: they wil neuer giue ouer: if they can ſpite them in the leaſt thing that is, they ſhall be ſure of it. For they are as full of venime as a Toad, and as full of malice to Chriſt, as an Egge is full of meate. King 11, 2. Gen. 3, 15.

And I ſtood on the ſea ſand. Verſe 18

Now Iohn affirmeth that hee ſtood vpon the Sea ſand, to behold the beaſt which riſeth out of the Sea in the next chap. or elſe becauſe the greek word may be of the third perſon, which is, he ſtood, that is, the dragon ſtood, it may beare this ſenſe, that the diuell ſtood vpon the ſea ſand, as it were working and framing out of the ſea his cheefe inſtrument, which is the beaſt now following to be ſpoken of. *Eſtaden.*

CHAP. XIII.

VVE haue heard in the former chapter the description of the Church, and of her arch-enimie the deuill, & of the battell betwixt them, with the successe thereof. Now in this chapter we are to heare of the dragons two great instruments, wherby he fighteth against the woman: that is, the Roman empire, and the Papacy. For by these two, as it were his two hands, he hath in all ages, from the Apostles time to this day, most cruelly assailed, and afflicted the church. Therefore the maine drift of this chapter is, to describe at large these two beasts, together with al their beastly proceedings. So that this chapter may fitly be deuided into two principall parts.

The first is a description of the Roman monarchy, when it was at the highest pitch, vntill the 11. verse.

The second, is a description of the Papacy, when it was in his pride, and exaltation, in al the verses following vnto the end of this chapter.

In the first of these two maine braunches, the Roman Empire is diuersly described.

Verse 1 First, of the petigree thereof.
Secondly, of her seuen seuerall gouernments.
Thirdly, of her great and ourstretched power.
Fourthly, of her victories.
Verse 2
Verse 3 Fifthly, of her blasphemies.
Sixtly, of her furie, rapine, and pride.

After this is set down the wound, which was made in the Empire, with the curing of the same.

ver. 4. 5. &c. Lastly, is set down the great and admirable power, and authority of the Roman empire, which ruled o-

uer

ner a great part of the world, and had many nations ſubiect vnto it, ſpecially, when the Popes were the heads thereof.

In the ſecond maine part is the Papacy very liuely deſcribed.

Firſt, frō the petigree thereof, which is of the earth. Verſe 11

Secondly, from the ciuill and Eccleſiaſticall power thereof, which is pretended to come from Chriſt, although in truth it is of the diuell.

After this is ſet downe that the Papacy ſhould bee as mighty, and performe as much in the ſeruice of the Dragon againſt God, as euer the Empire of the heathen could do, both by authority and force, and eſpecially by lying wonders. ver. 12, 13

Then it is ſhewed, that as the Papacy did in ſubſtance of matter ſet vp and reſtore again the old Roman tyrrany, to be worſhipped, and wondred at; ſo hath it framed an Hierarchie or Eccleſiaſticall gouernment, after the very forme and preſident of the ancient Roman tyrrany; which is indeede ſo like it, that it is called the liuely image thereof: and he hath by his Cleargy and their iuriſdiction, put ſuch life and ſpirit into this image, that it ſpake with authority and power in all countries and kingdomes; in ſo much that whoſoeuer would not ſubmit himſelfe thereunto, and both profeſſe and practiſe popery, and yeelde himſelfe wholy to the Papacy, he ſhould die for it. verſe 14 verſe 15 verſe 16, 17

Laſt of al, is deſcribed and diſcouered from the numeratiue letters of the name of the ſecōd beaſt, both who he was, and from whence he ſhould ſpring. verſe 18

And I ſaw a beaſt riſe out of the ſea, hauing ſeuen verſe 3

heads

heades, and tenne hornes, and vppon his hornes were tenne Crownes, and vppon his heads the name of blasphemy.

First, we are to vnderstand that a beast in the scripture doth signifie a Kingdome, or Monarchy; and that not in respect of the ciuil power therof, which is
Rom, 13 of God, as it is written, *There is no power but of God*: but in respect of the tirrany, cruelty, ambition, pride, and other such like beastly qualities thereof, which are of the diuel: and therefore this beast is said to ascend out of the bottomlesse pit, chap, 17, 8.

This word beast is thus taken in the seuenth of *Daniell*, where the three great Monarchies of the Babylonians, Meades and Persians, and of the Grecians, are compared for their pride, rapine, and cruelty, to
Dan, 7, 17 a Lyon, a Beare, and a Leopard. The Angell in that chapter saith expresly, that these beasts were Kings, that is, kingly gouernments or Dominions.

By the beast in this place is meant the Roman Monarchie, not in regard of the ciuil power thereof, but especially in respect of the tyrranny of it, in oppressing the Church.

By the sea here is meant the troublesome state of the nations: as it is taken chap. 4. verse 6. and chap. 21. vers. 1. For from the boyling and broyling estate of the former kingdoms & heathen nations, which were as a raging sea, did the Roman Empire spring vp, as all stories do witnesse. And the Prophet *Da-*
Dan, 10, 11 *niell* doth flatly teach, that through the diuision of the Greeke Empire, which fell out in the posterity of *Alexander* the Great, especially betwixt his two sons

Sonnes of *Ptolemeus* and *Seleucus*, this Roman monarchy by degrees made a head, till at last it came to this pitch, which now we shall heare of.

By the seuen heads of this beast, are ment the seuen seuerall gouernmentes of the Roman Empire. First, by Kings. Secondly, by Consuls. Thirdly, by Decemuiri. Fourthly, by Dictators. Fiftly, by Triumuiri. Sixtly, by Emperours. And lastly, by Popes, as heereafter shall more plainely appeare. chap 17.9

By the ten hornes of this beast, is meant the great power and large dominion of the Roman Empire, or as the Angell himselfe doth expound it, thereby is meant ten kings, that is, many kingdomes, which shold be subiect to the Roman Monarchy, & wherin in very deede the power and strength of the Empire did consist. For by these horns the Roman Empire did not onely push downe other Nations: but especially dosse against the Church, and as it were, cruelly gore the sides thereof. chap. 17.12

Now then we see that the Roman Emperors both in hornes and heads, were like their Father the Deuill or the Dragon.

By the ten crownes vpon his ten hornes, are meant his great and manifold victories ouer other Countries and kingdomes.

The hornes of this beast are said to be crowned, & not his heades, because the Roman Empire hath alwaies more preuailed by power then by policy, by strength then by subtilty. But the Dragon hath his heads crowned, and not his hornes, because he hath alwaies done more hurt by policy, then power; by subtilty, then strength. One thing in all this is great-

ly to be heeded, that the holy Ghost in this Chapter doth specially speak of the Roman monarchy, as the Popes were heads thereof; or as it was vnder the dominion of the Popes in their pride, when as the Emperors were almost troden vnder foot: & not simply and soly, as the Emperours were heads thereof.

Moreouer it is said, *that vpon the seuen heads of this beast was written the name of blasphemy.* For besides the blasphemies of *Caligula*, *Nero*, *Domitian*, *Diocle-sians*, *Iulianus*, and the other old heathenish, & persecuting Emperours, which haue arrogated vnto themselues diuine honor, we shall anon heare of the surpassing blasphemies of the Popes against GOD, and all goodnesse.

Verse 5, 6.

Verse 2.

And the beast which I saw was like a Leopard, and his feete like a Beares, and his mouth as the mouth of a Lion, and the dragon gaue him his power, & his throne, and great authority.

Here the Roman Empire is described of the likelihood of qualities, which it had with the other three Empires going before it. For first, it is compared to a Leopard, for swiftnesse to pray vpon others; and also for fiercenesse, & subtilty, as did the Greek monarchy. Secondly, it is compared to a Beare for rapine and rauening, as the Monarchie of the Medes and Persians. Thirdly, it is compared to a Lyon for pride and insolencie, as the monarchy of the Chaldæans. So then by this description it is very cleere, that this beast signifieth the Roman monarchy, because it containeth in it the whole power of the other three Empires: and is here described as a compound of diuers beastes, yea as a very Monster of mon-

monſters, hauing the body of a Leopard, the feet of a Beare, and the mouth of a Lyon.

Moreouer it is ſaid, *that the Dragon gaue him his power, and his throne, and great authority*. Which plainly ſheweth, that the power and authority of the Roman Empire is of the deuill, in reſpect of the euill quality thereof, that is, fraud, rapine, & oppreſſion: In which reſpect it is ſaide to aſcend out of the bottomles pit, as was declared before. But the ſubſtance of it, and the gouernment it ſelfe, was of God. *For the powers that be, are ordained of God*, as ſaith the Apoſtle. chap. 17. v, 8 Rom. 13, 1

And I ſaw one of his heads, as it were wounded vnto death: but his deadly wound was healed, and all the world wondred, and followed the beaſt. Verſe 3.

Here Iohn in a viſion ſeeth one of the ſeuen heads of the beaſt, almoſt wounded vnto death. There be diuers and differing opinions of the learned touching this wound of the Empire, both when it ſhould be, and how, and by whom. Some vnderſtand it of the death of *Iulius Cæſar*: ſome of *Nero*: ſome of the oppreſſion of the Goathes and Vandales: ſome of the great preuailing of *Iohn Huſſe*, and *Ierome* of Prage in the greateſt part of Bohemia. But to let all theſe paſſe, if wee doe wiſely conſider and weigh with our ſelues, that by a beaſt in this place, is not meant any lawfull adminiſtration of gouernment, but a tyrrannicall power in perſecuting the Church, wee ſhall finde that a head of the Beaſt was then wounded, when *Conſtantine* the Great ſlew *Maxentius* and *Licinius*, the two laſt perſecuting Emperours, ſet vp true religion, and brought

peace to the Churches. For hereby the Roman Empire was greatly wounded, as touching the tyrranny of it. The holy Ghoſt doth not ſet downe which of the ſeuen heads were thus wounded, but in generall ſaith, one of them. Now it is very probable, that he meaneth the ſixt head: For we do not reade of any ſuch wound in the former fiue which wer paſt. Neither can it be vnderſtood of the ſeuenth head, which was the Papacy, becauſe it receiued no ſuch wound as yet. It followeth then, *that the wound was in the ſixt head*, that is, in the Empire. But wee read of no Emperour that did ſo wound the beaſt, as did *Conſtantine* the Great. And therfore it is very probable, nay, an hundred to one, that the Holy Ghoſt heere pointeth at him.

But it followeth, that his deadly wound was healed, to wit, by theſe wicked Emperors which ſucceeded *Conſtantine*, as *Conſtantius*, *Iulianus*, *Valentius*, and others, which afreſh did ſet vp Idolatrie, and perſecuted the Church. Now vppon the healing of this wound, it is ſaid, that all the world wondered, and followed the beaſt: that is, many nations, or the greateſt part of the world did ſubmit themſelues to the Roman tyrranny. For ſure it is, ſome kingdoms were neuer ſubiect to the Empire of Rome, as ſome part of Aſia, and ſome part of Affrica.

verſe 4 *And they worſhipped the Dragon which gaue power vnto the Beaſt, and they worſhipped the Beaſt, ſaying: Who is like vnto the beaſt, who is able to warre with him?*

Now is ſhewed how all the ſubiects of the Roman Empire, did worſhippe the Dragon: that is, they main-

maintained that worſhip, which he liked and loued, that is, the worſhip of Idols, which the Apoſtle calleth *the worſhip of Deuils*. And it is ſaid alſo, *they worſhipped the beaſt*: that is, they did all with one acord ſubmit themſelues both to the religion, and authority of the beaſt: that is, to the Popes, as they were the ſeuenth head of the Empire. For, as I ſaide before, ſo I ſay againe, the holy Ghoſt heere ſpeaketh of the Empire, when it was in the greateſt glory and exaltation; yea when all the worlde wondered and followed the beaſt; yea, when all admired the great and large dominion of the Roman Empire, & ſaid within themſelues, who is like vnto the Beaſt? Who is able to make war with him? Now, the Empire of Rome vvas neuer ſo great and powerfull, as when the Popes were heads thereof, I meane when they executed the whole ciuill iuriſdiction of the Empire, beſides their Eccleſiaſticall power, vvhich now did both meete in one. For now the Papacy was aloft, and the Roman Empire ioyned with it: ſo that the eyes of the world were dazeled with the pompe and magnificence thereof, and they ſayde, vvhat is like vnto it? Or who is comparable to the Pope, the ſeuenth head thereof? For when the blind vvorld thought that the povver of the Pope, was not onely aboue all thinges in this vvorld, but alſo did reach euen vnto heauen and hell. For they imagined that the Pope might carry to heauen vvhom he vvould; and vvhom hee vvould, hee might caſt dovvne to Hell: and therefore vvho could vvarre vvith the beaſt? And thus vve ſee the reaſon of their vvonderment, and of their ſpeech. All ſtories and

1 Cor. 10. 20. 21.

experience it selfe do shew, that there was neuer any power in the world so wondered at, as the vsurped power and maiesty of the Pope, after he came to be the head of the Romane monarchy. For then the world supposed that he had power, euen as God: & that he might depose, and set vppe kings and Emperors at his pleasure. Then it is cleare, that vnder the dominion of the Popes, Rome hath bin in her highest exaltation and glory. For the papacy was the seuenth head of the beast, whereby the whoore of Babilon was supported in her most magnificall pompe and pride.

verse 5 *And there was giuen vnto him a mouth that spake great thinges, and blasphemies, and power was giuen vnto him to do 42. moneths.*

Verse 6. *And hee opened his mouth vnto blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen.*

Here are set downe the proud and blasphemous speeches, both of the old, and new Roman Empire; and of the old, and new Roman Emperors. For this beast (as I said before) comprehendeth al the Romã Empire, both vnder the Heathen Emperors, & the *Popes*. Touching the great things, and blasphemies, which the old persecuting Emperours haue belched out against the God of heauen, it would require a volume to set them downe in particulars. I wil therfore onely mention two or three for examples sake: As first that of *Caius Caligula*, which wold haue his image set vp in temples to be worshipprd as God, & that the people should sweare by his name. *Nero* also did openly blaspheme the name of christ, and requi-

red

red diuine honor to be giuen vnto him. *Domitian* commanded that he ſhold be called God and Lord. Many others required the like things: and ſo all the world wondered and worſhipped this blaſphemous beaſt. Now as the ſixt head, which was the old Empire of Rome, was full of the names of blaſphemy; ſo the ſeuenth head, which is the new empire vnder the dominion of the popes, which he here chiefely ſpeaketh of, did moſt of all blaſpheme. For the *Pope* did challenge vnto himſelfe al power both in heauen & earth: he would be worſhipped as God: he vſurped authority ouer the word of God: he did take vpon him to forgiue ſins. He did moſt blaſphemouſly incroach vpon all the offices of Chriſt, as king, prieſt, & prophet. He hath cõmanded the Angels. He hath erected blaſphemous images, and cauſed pictures to be made of the Godhead. He boaſteth and craketh great things of his papal power, of *Peters* keies, of *Peters* chaire, of *Peters* ſucceſſion, of his miracles, of his two ſwords, and of his manifold prærogatiues roial. One of the popes poiſoned his god: another caſt his God into the fire: another would eate his peacocke in deſpite of God. Some of thẽ coũted the religiõ of Chriſt a tale or fable, ſome drank to the diuel, ſome ſaid, they could do as much as God. It wer infinit to ſet downe all their blaſphemies: for it is ſaide of the whoore of Babylon, that *ſhe vvas full of the names of blaſphemy*. Let this ſuffice for the vnderſtanding of this text, that as the old heatheniſh Emperours did blaſpheme, ſo the popes being heades of the Empire, did moſt of al blaſpheme. And as it is here ſaid, they did not only blaſphem the name of god, but al-

ſo

so did open their blacke and blasphemous mouthes against *his tabernacle*, that is, his Church, calling it a company of heretickes, Schismatickes, Apostataes, & such like; *and also against them that dwell in heauen*, that is; the spirits of iust and perfect men, which are in Heauen, as *Luther*, *Caluin*, *Melanchthon*, and such like.

1 Moreouer it is to be noted, that this mouth was giuen vnto this monstrous beast, thus to blaspheme and speak great things. But this is to be vnderstood, that it was giuen in the wrath and iust iudgement of God vpon the world, to plague them withal, because they regarded not the knowledge of the truth. But it is added, that this power of the beast thus to work his actions, was limited vnto 42. months; so that although he rule and rage for a time, yet shall hee not long continue.

verse 7 *And it was giuen vnto him to make warre with the Saintes, and to ouercome them; and power was giuen vnto him ouer euery kindred and tongue and nation.*

Verse 8 *Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, which was slaine from the beginning of the world.*

These two verses do set forth the great power which was giuen vnto this beast, both in fighting against Gods people, and also ouercomming of them, and murdering of them by heapes. As we reade of thousands murdered in the firft ten great persecutions, & ten thousands by the Popes, since they came to exercise the ciuill authority and iurisdiction of the Roman Empire, and that in all Countries and Kingdoms

domes of Europe; as it is here ſaid, that *power was giuẽ vnto him ouer euery kindred, and tongue, & nation.* And it is added, that *all that dwell vpon the earth*, that is, al the ſubiects of the Roman monarchy, ſhal worſhip the beaſt, & make a God of him; as we read they haue done. And the chiefe motiue thereof, was his blaſphemous mouth, boaſting and threatning great things if any did withſtand him: and alſo his mighty power and authority, whereby he bare downe al before him. For if any did but mute againſt him, he was ſure to ſmart for it. And thus through his tyrannicall power he ſubdued all nations vnder him, and made them ſtoupe and fal downe and worſhip him. But it foloweth, that for al this, none of gods elect did worſhip him, or ſubmit themſelues to his religion, & authority, but only thoſe that *dwell vpon the earth*, that is, earthly men: as papiſts, Atheiſts, and reprobates, and al ſuch, *whoſe names are not written in the book of life.* Chriſt, is called the Lamb ſlaine from the beginning of the worlde, becauſe the ſauing power of his death was from the beginning to all beleeuers, although he was not actually exhibited vntill the fulnes of time.

If any man haue an eare, let him heare.

If any lead into captiuity, he ſhall goe into captiuity: if any kill with a ſword, he muſt be killed by a ſword. Heere is the patience and the faith of the Saints. vers. 9. 10

Here is ſhewed, that the things ſpoken of this great beaſt, are very ſecret and myſtical, and can be vnderſtood of none but thoſe onely, whoſe eares and eyes God openeth to heare & ſee, and vnderſtand, that is, the very elect of God: as for al papiſts & worldlings,

their eares & eies are sealed & shut vp, they cannot vnderstand them, but do stil worship the beast, ascribing vnto him diuine power and honor.

In the 10. verse the iudgement and vengeance of God is denounced against the Romane monarchie, both former and latter, which has it hath long oppressed the church with cruel bondage, & drawne thousands into perpetual captiuity; so it selfe also should be cast downe, with al the adherents thereof, both in this life and that which is to come. For as the Roman Empire did tyrannize ouer the world, and led millions into spirituall captiuity and bondage: so heere it is auouched, that according to the iust lawe of quittance, it selfe should be broght to the same lore. And as this beast had murdered many by the sworde; so he himselfe must be murdered by the sword also, as the Apostle saith, *God is iust, and therefore wil recompence tribulation to them that trouble his church.* Now
2 thes. 1. 6 al this seemeth vnto me, to be a cleare prophesie of the fal and final destruction of the Roman Empyre, which indeede considering the pitche that it was at, may seem a thing strange and incredible: and therefore the Holy-ghost stirreth vs vp to attention in the 9. vers, as to a thing of great wonderment, and admiration: for if the Roman monarchy fall, the Papacie must of necessity fal with it. For the Roman Empire is that beast, which beareth vp the whore of Babilon, as appeareth in the 17. Chapter of this prophesie, where we shal (God willing) plainly, & at large heare of the ioynt destruction of them both together.

It is added: *Heere is the patience and the faith of the Saints.* That is, here is required great patience of all

Gods

Gods children, to wait, and tary til the performance and accomplishment of those thinges, and also fayth and ful assurance to beleeue, that they shal in Gods appointed time come to passe. For few doe beleeue these things, and therfore wait not with patience for the accomplishment thereof.

And I beheld another beast comming out of the earth, Vers. 11
which had two hornes like the Lambe, but he spake like the dragon.

Hauing described the first beaste which is the Roman Empire: now the Holi-ghost commeth to describe the second beast, which is the Papacie, or the kingdome of the great Antichrist: for although hee be described before in regard of his monarchy, that is, the ciuil iurisdiction, which he exercised as he was the seuenth head of the beast, and heade of the Empire; yet here he is described after another sort, that is, acording to his ecclesiastical authority: and therfore he is called another beaste, or a beast differing from the former, in that he exerciseth another power, besides the power of the Heathen Emperours of Rome, which is his spiritual iurisdiction, in which respect he is called the false prophet.

This second beast riseth out of the earth, as the former rose out of the sea: then it appeareth that Antichrist is, by his breed a sonne of the earth, obscurely borne, & by little and litle creeping vp out of his abiect estate, as did the Turke. It is here most truly said that the kingdome of Antichriste ariseth out of the earth, & is the very breed of the earth: for assuredly it neuer came from heauen. It was first hatched out of couetousnes, ambition, pride, murders, treasons,

poisonings, sorceries, enchantmentes, and such like. For al stories do shew, that from these roots the Papacy grew to his exceeding height and altitude.

This second beast hath *two hornes, like the Lamb*; Wherby is meant his ciuil and ecclesiastical power, or his kingdome and Priest-hood; which hee falsly pretendeth to come from the lambe: & therefore he giueth in his armes two keyes, and hath two swords carried before him. So *Boniface* the eight shewed himselfe one day in apparrel as a pope, and the next day in armour as the Emperor; and the two hornes in the Popes miter are signes hereof. But the Holy-ghost heere telleth vs, that these two hornes are not the hornes of the Lambe, but only like the hornes of the Lambe: for he receiued not his power from the Lamb Christ; but from the diuel, that is, the dragon with ten hornes. Then thus it is, the Papacy is the seuenth head of the first beast, that is, the Empire; & yet a beast by it selfe, with two hornes like the Lamb, in respect of his ioint power and authority, both ecclesiastical & ciuil, in which respect he is called euen the eight: and one of the seuen, chap. 17, 11.

Although this second *beast haue two hornes like the Lamb, yet he spake like the dragon*, that is, al his words and works, practises and ptoceedings, lawes and decrees, are for the dragon, of whom he hath his power and throne, and great authority. So that whatsoeuer hee pretendeth in religion and matters of Gods worship, as though he would be like the Lamb; yet assuredly he is altogether for the dragon and the diuell: he is assured vnto them, as all experience doth manifestly witnes.

And he did all that the firſt beaſt could doe before him: verſe, 12.
and he cauſed the earth and them that dwel therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.

Here is ſhewed that this ſecond beaſt was as mighty and ſtrong as the firſt beaſt, and could do as much as he, euen in his preſence. Whereby is noted the great power and authority of the papacie, in performing as much in the ſeruice of the Draggon againſt God and his church, as euer the Empire of the heathen, and thoſe wicked Emperours could do: yea he did much more againſt Chriſt, and his religion, then euer the perſecuting Emperors could doe, euen then when they were at their higheſt pitch. And al this he did in his preſence, that is, in the ſight & open view of the whole Empire, or whole world.

And he cauſed the earth, and them that dwel therein, that is, al papiſts, and vvordlings, *to vvorſhip the firſt beaſt*, that is, to receiue the worſhip and religion of the old Roman tyrany, which ſet vp and maintained Idolatry. So then, although the power in the papacy came vnder the name of Chriſt, yet in truth it was the ſame with the power of the perſecuting Empire: for the heathen emperours condemned the true worſhip of God, and ſet vp falſe worſhip, euen the Worſhip of diuels, which is Idolatry, and ſo do the popes alſo. So then we ſee, that this ſecond beaſt is all for the firſt beaſte, that is, he leueth al his power & authority, to ſet vp the worſhip and religion of the olde Romane tyrants; and to force al men by cruel lawes and decrees, to receiue and embrace the ſame. So this ſecond Beaſt is nothing better then the firſt, nay in truth a great deale vvorſe.

And he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men.

verse 13,14 *And deceiueth them that dwell on the earth, by the signs which were permitted him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.*

These two verses do containe two speciall things: The one is, the false & fained miracles of Antichrist The other is, the cursed effect thereof.

Touching the first, which is the woonders and myracles which Antichrist should worke, it is here said, that he should *make fire come downe from heauen*, as *Elias* did. The meaning wherof is not, that the popes could indeed cause fire to come down from heauen, as *Elias* did: but in the opinion of the blind worlde they seemed to haue as great power as *Elias* had. For partly by counterfeite miracles, and partly by some strange things done by the power of Sathan, the seduced world hath verily beleeued, that the pope and his clergy had as great power to worke miracles as euer had *Elias*.

Touching the second thinge, which is the effect of these wonders: It is here said that the inhabitants of the earth, that is, Papists and Worldlings, were grosselie deceiued and deluded by them, euen by those lying wonders, which were permitted him to do in the sight of the beast, that is, in the face and open view of the Empire. According as the Apostle foretold, that *the comming of Antichrist should be by the effectuall working of Sathan, with all power and signes, and lying woonders, and in all deceiuablenesse of* a Thes. 2. 9.

vnrighteousnesse among them that perish, &c. But concerning the papish counterfeit signes and wonders, it is needeleſſe to write, being ſo well knowne vnto all men, as they are, and ſo common and notorious in al ſtories.

Saying to them that dwel on the earth, that they ſhoulde make the image of the beaſte, which had the wound of a ſword, and did liue. verſe 14

Now Antichriſt hauing gotten the worlde vnder him, by his counterfet miracles, doeth lay his commandement on them, to make the image of the beaſt. Now what is here meant by the image of the beaſt, is ſomewhat hard to diſcuſſe: ſome thinke, that by the image of the beaſt, which had the wound of a ſword, & did liue, is meant the repairing, and the reſtoring of the decayed eſtate of the Empire, by the popes, to his ful ſtrength and vertue. We do read that the eſtate of the empire vnder *Nero, Otho, Galba, and Vitellius*, was weak & feeble, in comparison of that which it was before, vnder *Auguſtus, Tiberius*, & *Claudius*. We do read alſo that the Gothes and Vandals made horrible rents and diſſipations in the Romaine Empire. We doe further read, that the Empire was dinided and rent in peeces, ſo that there was the Emperor of the Eaſt, and the Emperor of the Weſt, yea at laſt, the empire of the Weſt fel quite down: ſo that for the ſpace of 300. years & more, ther was no emp. of the Weſt, til the biſhop of Rome *Leo* the 3. made *Charls* the great, the K. of France Emp. Then was the empire of the weſt again erected, & in time grew to as great an height vnder the dominion of the popes as before, yea far greater. Now I ſay, ſome doe take

this

this restoring of the decayed estate of the Empire, by the popes, to his former strength and power, to bee the *making of the image of the beaste, vvhich had the vvound of a svvord, & did liue.* But for my own part I cannot be of that opinion; and my reason is, that the restoring of the decayed estate of the Empire to his former condition, was the setting vp of the beast himselfe: for the Empire is the beast, and not the Image of the beast: for wee must needes graunt, that the beast and the image of the beast, are two seuerall thinges. But the popes in recouering the empire to his pristinate estate, set vp the beast againe: & therefore not the image of the beast. Therefore the image of the beast, cānot be vnderstood of the restauration of the decaied estate of the Empire. Besides this, it is here said, that the inhabitauntes of the earth had a great hand in making of this image. But the inhabitants of the earth bare smal sway in the recouering & erection of the empire. (For therin the popes were al in al, after it came into their hands) Therfore this cānot be vnderstood of the Empire, but of some other things: let vs then diligently search out what may be the true meaning of this place. It must needs be grāted, that by the beast, which had the woūd of a sword and did liue, is meant the recouered estate of the empire, as before vers 12. And by the image thereof, I vnderstand the forme of gouernment: for an image doth signifie a likenes, a similitude, a figure or forme of a thing. And as in all ciuil and ecclesiasticall regiments, there is both a substance and a forme: a matter and a manner: so here, hauing before set downe that Antichrist had erected the substaunce and matter

ter of the old Roman tyrany; now he ſheweth, that he ſhould alſo ſet vp the image & forme of the ſame. For before verſe. 12. it is ſaid, that Antichriſt this 2. beaſt, cauſed the world to worſhip the firſt beaſt, that is, to receiue and imbrace the lawes, worſhip, and religion of the old heathniſh Roman tyrants, as before hath bin ſhewed: and now here is added, that he did not content himſelfe with cauſing the inhabitants of the earth to worſhip the old beaſt, in the ſubſtance of his religion; but alſo he layeth commandements vpon them, to make his Image, that is, to erect an external forme of Eccleſiaſticall gouernment, after the very patern and forme of the gouernment of the old Empire; yea ſo like it, that it is called the very image of the ſame. For as the forme of gouernment vnder the old Emperours, was cruell and tyrannicall, and altogether bent againſt the Church: ſo the forme of Eccleſiaſticall gouernment vnder the popes, was cruell and tyrannicall, and altogether bent againſte the Church; and therefore here it is called the Image of it: for it is as like it as it can looke. Then it followeth that Antichriſt hath ſet vppe that externall forme of worſhip, which the Idolatrous Romans of olde vſed; and that hee hath renewed the perſecuting Empire, not onely in ſubſtance of matter, but alſo in forme of gouernment: and therefore I conclude, that the popiſh Church-policie, and externall regiment, is the very Image of the beaſt.

Here the inhabitants of the earth are ſaid to make the Image of the beaſt, becauſe they gaue their conſent to the making of it: for indeed the popes themſelues were the chiefe Agents and doers in it.

verſe 15 *And it was permitted vnto him, to giue a ſpirit vnto the image of the beaſt; ſo that the Image of the Beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhip the Image of the beaſt, ſhould be killed.*

Heere is ſhewed, that this image of the beaſt was not a dead image, but a liuing image: for Antichriſt put a ſpirit into it; that is, life and power, and great authority; inſomuch that this image could ſpeake; and not onely ſpeake, but ſpeake with great authority and terror: ſo as whoſoeuer would not worſhip this Image, that is, ſubmit himſelfe to the Popiſh Hierarchie, ſhould be put to death. But may ſome man ſay, how did this Image ſpeak? I anſwer, by the popes Cleargy. For the Romiſh rabble of Cardinals, Abbots, Monks, Prieſts, Friers, and all that curſed corporation, were the very breath, life, and ſpirit of this Image: I meane, that the life-blood of their externall regiment, did lie in the execution thereof by the Cleargy, as it were in certaine arteries & veines. For what was their outward forme of gouernment, without this cruell execution of their ſtinging Clergy men, but as a dead Image without life? But when Antichriſt had once conſecrated and erected his Romiſh prieſthood, then did he put life into his Image, which before he had cauſed to be made and erected. Then we do plainly ſee, that the popiſh Hierarchie is not a bare reſemblance of the old Roman policie, to ſtand as a picture on a wal, but hath a ſpirit put into it by the falſe Prophet, and ſpeaketh with ſuch power and terror in all kingdoms, that it cauſeth all to bee put to death that will not ſubmit themſelues vnto it, and fall down and worſhip the beaſt. Who know-

knoweth not this, that as many in all Countries, as would not embrace popery, and the old Roman tyrany; the Popiſh Cleargy, their inquiſitors, & other Officers, did condemne them in their Courts, as heretikes, ſchiſmatiks, and deliuered them ouer, being condemned, to the ſecular power to be put to death.

And he made all both ſmall and great, rich and poore, verſe 16
bond and free, to receiue a marke in their right hand, or in their foreheads.

And that no man might buy or ſell, ſaue he that had verſe 17
the mark, or the name of the beaſt, or the number of his name.

Antichriſt is not content to murder and maſſacre al in al countries, which wil not worſhip the Image of the beaſt; that is, ſtoupe to his gouernment & authority: but he will go yet a ſteppe further, and will haue all ſortes of people brought in bondage vnto him, as his marked ſeruantes. For as men vſe to ſet a brand vpon their ſheep and other cattel, and to earemarke them, that it may openly and manifeſtly appeare to whom they appertaine: ſo doth Antichriſt this Romiſh beaſt, cauſe all men in all kingdomes to carry in open view his marke or brand, whereby all may ſee that they do appertaine vnto him.

It is heere ſaid, that all the vaſſals of Antichriſt, of what degree, eſtate, or condition ſoeuer, muſt receiue his marke in their right hand, or in their forehead: that is, they muſt openly profeſſe and practiſe the worſhip and religion of the beaſt. For the forehead is put for the profeſſion; and the right hand, for the action: ſo that in one of them at the leaſt, euery

man must openly declare, that hee acknowledgeth the Pope of Rome to be Lord of his faith.

Moreouer it is added, *That no man might buy or sell, saue he that had the mark, or the name of the beast, or the number of his name:* the meaning is, that no man might traffique in the world, or haue any doo-ings amongst men; nay, he might not be suffred to liue, except he had the marke of the beast in his fore-head, or in his right hand; that is, vnlesse he did pro-fesse & practise the worship, the religion, the lawes, and decrees of the Pope. For the marke of the beast is put for his worship, religion, lawes, decrees, regi-ments, and policie.

Moreouer the Popes vassals haue not onely his mark vpon them, whereby they may be known, but also the name of the beast: for they must bee named after him, euen as children beare the name of their Fathers, and must be called of the Pope, or *Papa*, Pa-pists. And not onely so, but also they haue another priuy marke vpon them, and that is the number of his name, which is *Latinos*, or professors of the La-tine religion, Latine kingdome, and Italian church, as shall by and by appeare.

Now then to grow to a conclusion, and to make a briefe recapitulation of all thinges here spoken con-cerning the second beast, which is Antichrist: Let vs consider what increasings and proceedings hee hath made, as it were by degrees.

First, although he haue two hornes like the Lamb, that is, ciuil & Ecclesiasticall power, yet he speaketh like the Dragon, that is, hee bendeth all his power and authority, words and workes, for the Diuell.

Second-

Secondly, he doth as much as the first beast could do in the seruice of the Dragon.

Thirdly, he causeth the first beast to be worshipped that is, establisheth the substance of his religion.

Fourthly, he maketh the image of the beast, that is, addeth a forme to the substance.

Fifthly, he putteth life into his Image by his Clergie.

Sixthly, he will haue this Image worshipped, and yeelded vnto, on paine of death.

Lastly, hee will haue all men of all conditions to weare his liuery, and to receiue his marke, as it were his hired and couenant seruants.

Heere is wisedome: Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundred threescore and sixe.

Now last of all the holy Ghost telleth vs, that it is a very high point of wisedome and vnderstanding, to count the number of the beast, and requireth a sharp and pregnant wit; and withall telleth vs, that it is the number of a man; that is, such as a man endued with Gods Spirit may find out. Then wee are encouraged to search into it, sith it is within the compasse of mans reach. It is no impossible thing. If therefore we could find out his name, we would desire no more, then the field were won, for his name would discouer him, & describe him to all the world, and quite stop the mouths of the Papists, so as they should neuer haue any thing more to say. For if S. Iohn had saide expressly and in plaine termes, that the Popes of Rome are this second beast, and the very Antichrist himselfe, then the papists had been put

to perpetuall silence, all matters quasht, & all controuersies ended betwixt them and vs for euer. But here the holy Ghost doth not tel vs his name plainly, but mystically, as many other things in this booke, that the worldlings which should fulfill them might bee blinded, whileſt the eyes of Gods elect are opened to see into the truth of all these matters. Well, to come to the point: S. *Iohn* doth onely here set downe the numeratiue letters of the beasts name. He wrote in Greek, and he onely setteth downe three Greek letters or characters, which in greek numeration make sixe hundred sixtie sixe. Now further we are to note, the numeratiue letters of the Greeke word *Lateinos* do make iust this number. And yet further we are to obserue as a very specially thing, that *Irenæus*, an ancient Father of the Church, who liued very neere vnto the Apostles times, mentioneth this worde *Lateinos*, as the name of the beast. And moreouer affirmeth, that it was a common receiued opinion in his time, and before, that the Beast should be so called.

Iren. lib. 5. contra hæres.

Now then let vs consider how this fitteth. First, we know that the numeratiue letters of *Lateinos* do iustly fit Saint *Iohns* Greeke numeratiue letters. Secondly, wee know that Antichrist is the head of the Latine church, or Latine Empire: and therefore this very *Lateinos*. For here we do not enquire after the name of any particular man, but about the name of a kingdome; for the beast is a kingdome, and a succession of men. Now Italy in olde time was called *Latinũ*, & the Italians *Latini*: which noteth of what Country the Beast should come. Moreuer, the

beastes

beaſts name, or name of the Roman Empyre is *Lateinos* becauſe the empire both vnder the heathen tirants, and the popes eſpecially, had all their religion, ſeruice, payers, lawes, decrees, writings, and tranſlations in Latine: al was in Latine, Latine. The pope preferred his Latine tranſlation of the Bible, before the Hebrue and Greek originals. Thus then it is, S. *Iohn* telleth vs flatly, *the number of the beaſt is ſix hundred ſixty ſix*: *Ireneus* ſaith, that *Lateinos* is his name which containeth iuſt that number. Therefore heere we haue his name, here he is found. For if his name be *Lateinos*, wee need ſeatch no further, wee knowe who it is, we know who is meant: for is not the pope *Lateinos*? are not the ſucceſſion of them *Latini*? are they not the heads of the Latine Church, & Latine Empire? Haue they not all their worſhippe and ſeruice in Latine? Are they not Latines? for what is the name of the Romane Empire but *Lateinos*? And what is the name of the popiſh Hieratchie but *Lateinos*? True it is indeed which the papiſts ſay, that many names may bee inuented, whoſe letters make this nuuber: but the Spirite of GOD ſpeaketh not of fained names, for thereof can come nothinge but vncertainety: but hee willeth vs to counte the number of his name, which then the beaſte had, that is, *Lateinos*. I doe thus then conclude. The beaſte is a kingdome, and the Papacye is the kingdome of the Latines; Therefore the papacye is the beaſt.

The papacie is *Lateinos* and containeth the number of the beaſt. For vvhat other Monatchie can bee ſhewed ſince this Reuelation vvas giuen, vvhoſe numeratiue Letters containe this forſaide number?

Aſſuredly

Assuredly none. And therfore out of all doubt Saint Iohn pointeth at the Roman Empire, and Monarchie of the Popes. For *Lateinos* doth both containe the number of the beast, according to Saint Iohns computation, and also his name, which is the Latine Empire, or Roman empire. And thus haue we heard the description of these two huge and monstrous beastes, the Sea-beast, and the Land-beast; which both from the Apostles time hitherto haue indeede played the beasts against Christ and his Church, and still do play the beasts, and will neuer cease playing the beasts, till their hornes, and hooues, heads, and bodies be cleane cut off, which will be shortly, as we shall heare anon.

CHAP. XIIII.

VVE haue heard in the former chapter the description of the two great and dreadfull beasts. We haue heard how mightily they haue preuailed now many yeers, & raigned as monarches of the earth. Now in this chap. we are to heare the fall and ruine of them both. So that the maine drift and scope of this chapter, and all the chapters following, vntill the twentith chapter, is to shew, that both the Roman Empire, and the Papacy shall ebbe as fast as euer they did flow, shall wain as fast as euer they did waxe, shall decrease as fast as euer they did increase, and fall downe as fast as euer they did rise vp, euen vntill they come to vtter ruine and desolation.

This Chapter containeth seuen principall thinges.

Verse 1 First, it sheweth that God had his Church vppon the

the earth euen then, when it ſeemed to be vtterly extinct by the preuailing of the two outragious beaſts. ver 2,3.4,5

Secondly, it ſheweth that the poore perſecuted church did ſincerely & zealouſly worſhip God euen in the fire and flames of afflictions.

Thirdly, it ſheweth that the Goſpell ſhall be preached with great ſucceſſe in theſe laſt daies through- Verſe 6.7.
out many kingdoms.

Fourthly, it ſheweth that Rome ſhall fall down at Verſe 8.
the preaching of the Goſpell.

Fiftly, it ſheweth that all Papiſts ſhall be condem- ver.9,10,11
ned, and caſt into hell fire for euer.

Sixtly, it ſheweth that it ſhall go well with Gods Ver. 12,13
elect, which hauing refuſed the worſhip of the beaſt, do liue and die in the Lord.

Laſtly, it deſcribeth the day of iudgment, wherein ver 14, &c.
all both good, and bad ſhall haue according to their deſerts.

Then I looked, and behold a Lamb ſtood on the mount verſe 1
Sion, and with him an hundered forty and foure thouſand, hauing the Fathers name written in their foreheads.

Now at the laſt the Holy-Ghoſt bringeth in Ieſus Chriſt vpon the Theater of the world, as it were to play his part in this tragedy, and to helpe the poore weak woman, which we heard of before, againſt the Dragon, & the two monſtrous beaſts, which would haue torne her in pieces, and vtterly deuoured her, if this Lamb Ieſus Chriſt had not ſtept in and reſcued her. Well, now commeth in our Lord Ieſus, and beginneth to ſtir in theſe matters, and to take vpon him the protection and defence of the poore helpleſſe

lesse womā, against both the dragon, & the dragons two great instruments. But may some may say, what is a poor Lamb to encounter with a dragon, with a Lion, with a Leopard, & a Beare? I answer, that although christ be a lamb to his church, euen the lamb of God that taketh away the sins of the world, & the Lamb that was a slain sacrifice from the beginning, for the redemption of his elect: yet to al his enimies he is a most strong and terrible lyon, euen the lion of
Chap. 5. 5. the tribe of *Iuda*, as he is cald before. Now this most terrible Lyon, euen the Lord of hosts, the L. mighty in battell, commeth forth to protect and defend his church against al her enimies, who is of such infinite might & puissance, that neither the old Dragon, nor his young imps, nor all the cursed hel-houndes that barke and bite, and take their part, shall euer be able to stand in his hands: For rage they neuer so much, hē shall hamper them al wel enough. For thoughhe haue giuen them the reine a long time, & let them alone, and suffered them to play the tyrants with the woman his spouse; yet now he will no longer put it vp at their hands, but will vp and maintaine the womans cause, and beare her out against them all: nay, he will make ready his bow, that he may shoote off, and make his arrowes drunk in the blound of her & his enimies, and will whet his glittering sword, that he may sheath it in the hart of Antichrist and all his adherents. Therefore now let both the great beasts and their Sire look to themselues: for here comes in one that will knocke them all downe, and lay them in the dust, that they shall neuer rise vp againe. For this cause now at length S. Iohn in a vision seeth a

Lamb

Lamb ſtand vpon mount Sion; that is, Chriſt preſent with church. For mount Sion was an ancient figure of the Church; as it is written: Mount Sion lying Northward is faire in ſituation: it is *the ioy of the whole earth, and the cittie of the great King.* And againe, *The law ſhall go forth of Sion, and the word of the Lord from Ieruſalem.* Pſal. 48. 2. Mich. 4. 2.

Moreouer, S. *Iohn* ſeeth here *with the Lamb an hundred forty and foure thouſand:* that is, the particular members of the Church, putting a certaine number for an vncertaine, & ſpecially alluding to the ſealing of the twelu tribes of Iſrael, as before hath bin ſhewed. For it might be demaunded, where the Church was, when all the world wondred, and followed the firſt beaſt? And alſo when all, both ſmall and great, rich & poor, receiued the marke of the ſecond beaſt? S. Iohn anſwereth, that euen then in the midſt of the heate of perſecutions God had his hid & inuiſible church, whom Ieſus chriſt did protect and preſerue euen in the very flames of perſecutiõs, being alwaies preſent with them, and amongſt them, as he ſaid to his Diſciples a litle before his bodily departure from them. *Lo, I am with you euen vnto the end of the world.* And here he is ſaid to *ſtand vpon mount Sion with his hundered forty and foure thouſand.* And it is added, that this number of Gods faithfull elect Children *had the Fathers name written in their foreheads:* That is, they did profeſſe, and practiſe the doctrin and religion of GOD their Father onely, vtterly renouncing and abhorring the worſhip and religion of the Beaſt. For the Fathers name in this place is ſette oppoſite to the Marke of the Beaſt; to ſignifie, Chap. 7. 4.

that as the worshippers of Antichrist receiued his marke: so the true worshippers of God receiued his brand, which is his spirit, & the fruits thereof, whereby they were perfectly discerned from those which had the beasts mark. So then it cleerly appeareth frō this place, that god preserued many thousands of his true worshippers, euen in the daies of the great Antichrist, when there seemed to bee very few or none remaining vppon the earth, as it was in the daies of *Elias* In vaine therefore do the papists aske vs, wher our church was before *Luthers* time, sith the holy Apostle here stoppeth their mouth, & telleth vs plainly, that Christ had his little flock in the wilderneſſe, euen then, when it was in greateſt ſtreightes, and as we ſay, driuen to the wals. And therefore visibility is no sound note of the church, as the Papists do most ignorantly dispute. For it is a fond and absurd kinde of reasoning, to say there is no church at all, because it doth not visibly appeare: as if a man should reason that there is no Moon in the heauens, because sometimes there is none seene, as in the change.

Verſe 2. *And I heard a voice from Heauen, as the ſound of many waters, and as the ſound of a great thunder: and I heard the voyce of Harpes harping with their harpes.*

Heere is set forth how his company of true worshippers doe magnifie and praise God, for his great mercies towards them. First, *Iohn heareth a voice frō heauen*, that is an heauenly voice, or the voice of the Church praysing and glorifying God. For we haue heard before, that heauen in this Book is sometimes put for the Church vpon the earth, and the reasons thereof: Wherefoeuer therefore the Church is assembled

chap. 8. 1.

ſembled to heare the worde, and to pray, and giue thanks; there is a voice from heauen, or an heauenly voice. Now this voice is cõpared to three things: firſt, to the ſound of *manie waters*. Secondly, to the ſound of a *great Thunder*. Thirdly, to the *voice of harpes, harping with their harpes*. It is likened to many waters, becauſe it proceedeth from ſundry ſortes of people, of ſundry Nations, countries, and kingdoms, as the word *Waters* is taken afterwards in this Propheſie. It is compared to *Thunder*, becauſe the prayers and inuocations of the true Church are as loud in the eares of God as any thundercracke. It is compared to *Harpes harping with their Harpes*, both becauſe their ſpirituall worſhip & ſeruice is as ſweete vnto God, as any muſick vnto men: as alſo becauſe all Gods faithfull people doe tune together amonge themſelues, and in their worſhip, as the ſtrings of a well tuned inſtruments of muſicke, or as many muſitians playing together, which make a ſweete harmony, and moſt melodious dittie. Chap. 17. 1 chap. 17. 15

And they ſung as it were a newe ſong before the Throne, and before the foure Beaſts, and the Elders, and no man could learne that ſong, but the hundered forty and foure thouſand, which were bought from the earth. Verſe 3.

Now it ſheweth how this holy ſociety of the faithfull do continue their prayſing & glorifying of God. They are not weary of well doing, but hold on conſtantly in the courſe of Gods worſhip, hauing new ſongs of thankſgiuing in their mouthes, and ſeruing

God daily with renewed affections, as mē inflamed with the zeale of Gods glory: and all this they doe performe before the throne, before the foure beasts, and the Elders; that is, in the presence of God, and his Angels, and his holy congregation. And no man could learne that song, but the hundred forty and foure thousand, that is, none of the reprobates and vngodly worldlings could inwardly feele & vnderstand this spirituall worship, but onely the elect, to whom it is giuen to vnderstand the secretes of God, and the mysteries of his sons kingdome.

Verse 4 *These are they, which are not defiled with women, for they are virgins: these follow the Lambe whersoeuer hee goeth: these are bought from men, being the first fruits vnto God, and to the Lambe.*

verse 5 *And in their mouths was found no guile: for they are without spot before the throne of God.*

This holy cōpany are not defiled with women, that is, with grosse and diuers sins, or rather with idolatrous pollutions. *For they are virgins*, that is, chast worshippers of god, which are not polluted with the defilemēts of Antichrist. *These follow the Lamb Christ wheresoeuer he goeth.* They heare his voice, they professe his worship, & obey his doctrine; they abhor Antichrist, they follow not the beast, nor receiue his mark. *They are bought from men, and bought from the earth*, as it is sayd before, that is, they are redeemed and bought with a price from the corrupt lumpe of mankind, and cursed race of *Adam*, that *they might be the first fruits vnto God, and to the Lambe*, that is, wholy consecrated to his worship, and to serue him

in

in righteouſneſſe and true holyneſſe all the dayes of their life. *In their mouths was found no guile*: That is, they doe declare their innocencie and vprightneſſe both in their wordes, and workes, as thoſe which Chriſt hath choſen out of this world, and bought with a price thorough his blood, in whom they are without ſpot or ſpeck before God.

Then I ſaw another Angell flie in the midſt of heauen, Verſe 6.
hauing an euerlaſting Goſpell, to preach vnto them that dwell on the earth, and to euery nation, and kindred, and tongue, and people:

Saying with a loud voice, Feare God, and giue glorie Verſe 7.
vnto him: for the houre of his iudgement is come, and worſhip him that made heauen and earth, and the Sea, and the fountaines of waters.

Hitherto the holy Ghoſt hath taught vs how the Church was preſerued vnder the tyrranny of Anti-Chriſt, & greateſt waues of perſecutions; and that euen then they did purely and faithfully worſhip the true God. Now he proceedeth to foreſhew the ruin and down-fall of Antichriſt, and plainly to prophe-ſie the vtter decay of the kingdome of Babell. This doctrine therefore we are to harken vnto with great attention and cheerefulnes, becauſe it doth ſo much concerne our good, and the good of the whole Church, alſo becauſe we liue in the daies, wherein we ſee it is in part fulfilled.

Firſt therefore wee are to vnderſtand, what is meant by this Angell heere mentioned, to wit, not any celeſtiall Angell, or inuiſible ſpirit, as it is ſundry

times

time taken before: but by this Angell, and the two Angels following, are ment all the faithful miniſters of the Goſpell, which ſhould be raiſed vp in theſe laſt daies, for the ouerthrow of Rome, & the deliuering of the Church frō vnder the captiuity of Antichriſt: which may plainely appeare by this that is ſaid, this Angell preacheth the euerlaſting Goſpel vnto them that dwell on the earth, which cannot properly agree to the celeſtially ſpirits. We haue heard out of the teuth chapter, that Ieſus Chriſt did open the little booke, which is the Bible, and did giue authori-
chap.10,11 ty to his faithfull Miniſters to goe preach and publiſh the doctrine thereof to many nations, countries, and kingdoms: now vnto that agreeth this which is heare ſpoken of, and is a further opening and declaring of that which is there ſet downe. For as there Ieſus Chriſt commeth downe from heauen, and openeth the little booke, which had bin long ſhut vp vnder the darkeneſſe of Popery, and the ſmoake which came out of the bottomles pit: ſo here Chriſt Ieſus raiſeth vp his faithful Miniſters and preachers, to publiſh and proclaime the doctrin of the Coſpell, which had long lyen hid vnder the outragious perſecutions of the two monſtrous and moſt hideous beaſtes. To this alſo agreeth that which is written in the eighteenth chapter of this Booke, wher Saint Iohn ſeeth an Angell come downe from Heauen, hauing great power, ſo that the earth was lightened with his glory. By which Aungell is meant all the Preachers of this age. And the Angel is ſaid to haue great power: For what is mote powerfull then the miniſtry of the word. And moreouer it is ſayd, that

the

the earth was lightned with his glory, that is, with the brightnes of the preaching of the goſpel, wherby the darknes of popery was diſperſed and driuen away, & Babylon falleth vpon it, as there you may reade, and as here we ſhal ſee the like effect by and by.

Moreouer it is here ſaid, that *this Angell flyeth in the middeſt of heauen*: that is, very ſwiftly carieth this euerlaſting Goſpel through al the church. For when Gods appointed time was come, wherein he woulde goe about the ouerthrow of popery, he cauſed his euerlaſting Goſpel to be ſet abroach, and to ſpread ouer many Kingdomes and Nations, as wee ſee this day. Now becauſe theſe kingdomes, where GOD would haue the knowledge of his Goſpell diuulged, were many and great, therefore heere is expedition required: and this Angell dooth carrie it, not ſtanding, but flying. And all this we ſee perfectly fulfilled with our eyes, when GOD raiſed vppe *Luther*, *Zuinglius*, *Melanct hon*, *Peter Viret*, *Caluin*, *Bucer*, *Bullinger*, *Peter Martyr*, and all their Woorthy ſucceſſours vnto this day, which haue ſpred the euerlaſting Goſpell verye farre, and carried it very ſwiftly ouer England, Scotland, Germanie, Denmarke, Polonia, Sweuia, Ruſſia, and many parts of France and Flanders. Another reaſon why this Angell is ſaide to flye in the midſt of heauen, is becauſe no power of man ſhall euer be able to ſtay the courſe of this euerlaſting Goſpell which this Angell carrieth abroad, no more then men are able to ſtoppe the courſe of the Sunne in the heauens, or a cloud in the skie. For this Angel flyeth in the middeſt of heauen, far aboue the reach of the beaſt, and all Kings and Potentates that ſtand

for the kingdom of the beast. Therefore let them do al what they can, they shal neuer be able to stop the course of the Gospell. For it is called the arme of God, & his very arme holdeth it forth to the world, and who is able to bend it in, or to turne it backward?

There be three reasons, why the Gospel is called euerlasting.

1 Pet. 1. 25 First, because it is in his owne nature euerlasting, as it is Written, *the word of the Lorde, indureth for euer.*

Psal. 119 Secondly, because it putteth vs in possession of euerlasting things. As it is written, *Thy word, O Lorde, endureth for euer in heauen.*

Thirdly and principally, because as it was longe before Antichrist was hatched, so it shal continue, when he and his kingdome is dead and rotten.

Verse 7 *Saying with a loud voice, Feare God, and giue glorye vnto him, &c.*

Here is set downe, the doctrine, which this Angel preacheth with a loud voice, that is, with great zeale. The summe whereof is this, *Feare God, and giue glory vnto him, and worship him that made heauen and earth &c.* The sence is, that the true and euerliuing GOD should onely be feared, and worshipped, and al glory should be giuen to him alone through Christ, & none to Antichrist, none to Cardinals and Legats, none to Angeles, none to Saintes, none to images, roodes, crosses, and crucifixes. Heere then is sette downe an abridgement of the doctrine of this euerlasting Gospell, namely that men should only feare God and worship him, and giue all glory to him alone, & not to any creatures. And the reason is yeilded,

ded, becauſe the houre of his iudgement is come, that is, the time of the manifeſtation of the Goſpell, or lawes of the moſt high God: for ſo the Worde iudgement is often taken in the ſcriptures. Here we are to obſerue one ſpeciall thing, to wit, that the goſpell, which this Angel flyeth withall, containeth the briefe ſum of all the doctrine which *Luther*, *Caluin*, *Peter Martyr* and the reſt haue taught out of Gods word, & agreeth in al points with it. For what other thing did they all preach, teach and write, but that men ſhould turn from idols to the liuing God? from fearing, glorifying, and worſhipping creatures, to feare, worſhippe, and glorifie God alone which hath made al things? What other thing do all the Preachers of this age publiſh & proclaim in al their ſermons, but this; *Feare God and giue glory onely to him?* Is not this the Epitome and ſhort ſum of the doctrine of al the preachers of England, Scotland, Germany, France, Denmarke, and al the reſt? and therefore I conclude, that this angel muſt needs be vnder ſtoode of the preachers of this laſt age, which nowe theſe fourſcore yeares haue ſounded the Trumpet of the goſpel againſt all the inuentions of popery. And bleſſed be God, wee ſee theſe thinges fall out in our daies, and are eie-witneſſes of the fulfilling of them.

And there followed another angell, ſaying, It is fallen, it is fallen, Babylon that great City: for ſhe gaue to all nations to drinke the wine of the wrath of her fornication.

Here is ſet downe the bleſſed effect of the Preaching of this euerlaſting goſpel, which is the downfall of Babylon. For as when the cleere ſunne ariſeth

vpon the earth, the thick mists and clouds are dispersed: euen so when the bright beames of the Gospell do shine forth vnto the worlde, Babylon that darke kingdome vanisheth away incontinently. And as it is written in the 18. Chapter: *So soone as the Earth was lightned with the glory of this euerlasting Gospell, Babylon immediately falleth.* Therefore nowe before I go any further, my purpose through the assistance of God, is to proue these fiue points out of this vers, and that which followeth vnto the twentith Chapter, to wit;

Fiue maine points.

First, that Babylon, here signifieth Rome.

Secondly, that Rome shall fall, and how.

Thirdly, that Rome shal fal finally, and come to vtter desolation in this life.

Fourthly, by whom, and when it shall bee ouerthrowne.

Lastly, the causes of the vtter ruine & ouerthrow thereof.

How Rome is to be taken.

But before I goe about to proue that Babylon here is Rome, I would haue it carefully obserued, what is meant by Rome, *viz.* not the topography of Rome, that is, so much ground only as is compassed within the wals of that city, but the regiment, gouerment, & pterogatiue that is claimed by vertue of that monarchy, wherof Rome is the head. By Rome is meant the power and authority of Rome: or to speake plainly, by Rome is ment the Roman monarchy. Further, we are here to obserue the reason why the Holy-Ghost calleth Rome Babylon; for Rome litteraly & properly taken, is not Babylon, in as much as they wer two diuers Cities, one in Italy, the other in Chaldæa: But

Rome

Rome is called Babylon myſticaly, figuratiuely, & as the Holy-ghoſt ſpeaketh ſpiritually, and by a kind of alluſion. For as the old Eaſterne Babylon did a long time oppreſſe the church of the Iewes: ſo Rome this Weſtern Babylō, hath long oppreſſed the church of the Chriſtians. As the Eaſterne Babylon did many yeares hold downe the people of God, in miſerable bondage and ſeruitude: ſo the Weſtern Babilon did a long time keepe the Chriſtian Church in ſpirituall thraldome and miſery. In which reſpects Rome is ſpiritually compared to Sodom and Egypt: To Sodome for filthineſſe, and to Egypt for idolatry, and keeping Gods Church in ſpirituall bondage and ſlauery. And thus we ſee the reaſon why Rome is called Babylon, which is not ſimply, and properly, but after a ſort, that is, by a phraſe of ſpeeche, or trope which they call a *Metonymie*, or changing of names, vvhen that is giuen to one thinge, which is proper to another, for the likenes of quality that it hath with it, or adioined vnto it.

Chap. 17 8 A reaſō why Rome is called Babilon.

Now hauing ſhewed the reaſon why Rome is called Babylon, and what is meant by Rome, we are to proceed to the firſt point, which is, to proue that Babylon in this place ſignifieth Rome, which although it be granted of al ſound Diuines, & auouched in the writings of the beſt learned both new and old, ſo as it ſhal need no great proofe; yet I wil adde three or 4. reaſons out of this Booke, to make it more plaine and apparant. Firſt therefore, I do thus reaſon out of the ſeuenteenth Chapter and laſte verſe, *Babylon is that great Citty which reigneth ouer the Kinges of the earth*: but there was no other City which did reign

ouer the Kinges of the earth, when Iohn writte this book, but only Rome: Therefore Rome is Babilon. For as for Ierusalem, it was at that time made an heap of stones. The first proposition is auouched by the angel of God, expounding vnto *Iohn* what is meant by the great whore, whose damnation he had shewed him before; and by the woman which sat vpon a scarlet coloured beast. chap. 17, 1 *The woman which thou sawest, saith the Angel to Saint Iohn, is the great Citty, which raigneth ouer the Kings of the earth*, That is to say, Rome, or the Romish synagogue, and malignant Church. For the Angel could not speak more plainly, except he should haue named Rome, then to say thus, *The woman the great whoore of Babylon is the great City, which raigneth ouer the Kings of the earth.* For if one should say, the great city of England, euerye man knoweth that thereby is meant London: if one shuld say, the great city of *France*, euery one knoweth that thereby is meant Paris: so when the Angel saith, *the great city which raigneth ouer the Kings of the earth*: all that liued in those times knewe, that thereby was meant Rome. For Rome was the chief Citty of the monarchy, and is put in this booke for the whole Monarchye, and the religion thereof, as hath bin said before. Babylon is Rome.

My second reason is this. chap. 17. 5 *Babylon is the mother of whoredomes, and abhominations of the earth. Babylon is that great whore, with whom haue committed fornication the Kinges of the earth, & the inhabitantes of the earth made drunke with the wine of her fornication.* But Rome, and none but Rome is such a one. Therfore Rome is Babylon.

My

My third argument is this. Babylon is that Citty which hath had ſeuen ſeueral gouernments. But only Rome hath had 7. ſeueral kind of gouernments: therefore Rome is Babylon.

The propoſition is proued from the words of the Angel, expounding vnto Iohn what is meant by the ſeuen heads of the ſcarlet colored beaſt, whereupon the woman ſate. *The ſeuen heads (ſaith he) are ſeuen Kings*, that is, ſeuen orders, or ſtates of kingly gouer- chap. 17. 9
ment: for ſeuen Kinges in this place are not put for ſeuen ſeueral men, which were Kinges, as ſome doe take it: but for ſeuen ſeueral gouerments, as it is ta- Dan. 7. 17
ken in *Daniel*. *The foure great beaſts*, ſaith the Angell there, *are foure Kinges*, that is, foure kingdomes, gouernments, or monarchies, as al men know. So here by ſeuen kings is meant the ſeuen ſeueral regiments of Rome: That is to ſay, by Kings, Conſuls, Decemuiri, Dictators, Triumuiri, Emperours, and Popes, wherof *the firſt fiue wer then fallen* when Iohn wrote, *one was*, that is, the Empire, *and one was to come*, that is, the papacy.

My laſt argument is this. Babylon is that Cittye which is ſcituate vpon ſeuen hills: but only Rome of al Cities in the world is ſcituated vpon ſeuen hilles, therefore Rome is Babylon.

The propoſition is auouched by the angel, which ſaith in the 17 chap. that the ſeuen heads of the ſcarlet coloured beaſt ſat, *are ſeauen mountaines wherein the woman ſitteth*, that is, 7. hils whereon the citie of Rome is ſcituated, whoſe names are theſe: *Capitolinus*, *Palatinus*, *Auentinus*, *Exquilinus*, *Celius*, *Viminalis*, and *Quirinalis*, as al Poets, and Hiſtoriographers do teſtifie. One ſaith thus of Rome.

Virg. georg *Septem quæ vna sibi muro circundedit arces.*

Another thus:

Propert *Septem vrbs alta iugis toto quæ præsidet orbe.*

Another called Rome *Eptalophos, the City with seuen heads*, that is, seuen hilles. It is cleere then by these reasons, that Babylon in this place signifieth Rome. As for the exposition of the Papistes, which affirme that Babylon here signifieth the vniuersall society of the wicked, it is fond & ridiculous: for the holi-ghost saith, *Babylon is that City which raigneth ouer the kings of the earth.* cha. 17 18 But to say that the vniuersall society of the wicked raigneth ouer the Kinges of the earth, is absurd and ridiculous. Therefore to say that Babilon is the vniuersall society of the wicked, is absurd and ridiculous. The destinction of the Iesuits here is also as friuolous as their exposition: for they saie, if Babylon be Rome, then it must bee vnderstoode of Rome vnder the heathen Emperors: but not vnder the Popes. But the Angell saith, *the woman, that is, the whore of Babilon*, or Antichrist *sitteth vpon seauen mountaines: ergo* she sitteth at Rome, and *Rome* is the seat of Antichrist: and consequentlie *Rome* vnder the popes, is Babilon. Moreouer, we may reason thus against the popish distinction; That which was Babylon vnder the Heathen Emperours, is the same which is heere propheeied to bee the chiefe Cittie and seat of Antichrist. But *Rome* was then Babylon: *ergo Rome* is nowe Babilon; for *Rome* is that Cittie which the Angell saith shoulde bee the seat of Antichrist: And this book doth shew, that the great Antichrist should raigne in the same City, where the heathen Emperors had raigned: & therefore it standeth firme,

firme, that Rome vnder the Popes is Babylon.

This being then graunted, that Babylon heere is Rome; it followeth that Rome ſhal fal: for the Holi-Ghoſt ſaith, *Babilon is fallen*, ſpeaking in the preſent tenſe, as the maner of the ſcripture is in propheſying of things to come. For whatſoeuer God hath determined to come to paſſe, is, as it wer already done, becauſe of the certainty of it: and for this cauſe alſo the word is doubled: *It is fallen, it is fallen.* We ſee then moſt cleerly, that almoſt 1500. yeers before *Rome* began to fal, the certaine fall thereof was foretold. This place of it ſelfe, is cleare inough to proue my ſecond point, which is, that Rome ſhal fal. But my purpoſe is to reduce & gather al the 5. Chapters following to certain heads, to proue the main points which I haue propounded: firſt then I reaſon thus, to proue the ſecond point, that Rome ſhall fall. That citty and kingdome which hath the 7. vials of gods wrath emptied and powred downe vpon it, cannot ſtand, but muſt needs fall. But Rome is that Citty, which hath the 7. vials of Gods wrath poured downe vpon it: Therefore Rome cannot ſtand long, but muſt needes fall: The propoſition is manifeſt, and not to be denyed. The aſſumption is proued throghout al the 16 chap. and eſpeciallie in the ten and the 12. verſes, where *the vials of Gods wrath are expreſſely ſaid to be powred downe vpon the throne of the beaſt*: and in the ſecond verſe of that Chapter it is auouched, that *the ſeconde viall was powred downe vppon the men which had the marke of the beaſt, and vppon them which worſhipped his image*: Howe then can the throne of the beaſte hold out? or how can they which haue receiued the

Rome ſhall fall.

beasts mark stand vp long? For there is a great Em-
Chap. 15,v,7. phasis or vehemency in the manner of speech. For he dooth not simply say, the wrath of God, but the fulnes of Gods wrath: he doth not say, shold be a little sprinkled, but powred downe as it were by paile-fuls vpon the kingdome of the beast. How then can the kingdome of the beast stand, which hath so many great ordinances, and so many double Cannons discharged and shot off against it? Surely it must
Chap. 17,v.8. needes fall. My second reason is this. *The beast that was, and is not, and yet is, shall go into perdition* But Rome is the beast that was and is not, & yet is: therfore Rome shal go into perdition. The assumption is set down Cap. 17. ver. 8. For the Roman monarchy was great in the daies of *Iulius cæsar, Augustus Claudius, Tiberius*, and therefore it is said, that *it was*. But in the raigne of *Nero, Otho, Galba, & Vitellius*, it was greatly decayed, and therfore it is said, *it is not*; meaning so great as it had bin: & yet in some sort it was: and therefore it is said, *and yet is*. *Now this beast shall go into perdition*. Therefore the Roman monarchy shal be destroyed, and consequently the Papacy. For the Romane Empire holdeth vp the Papacy, as it is written, *that the woman or whoore of Babylon sitteth vpon the Scarlet coloured beast, which had seuen heads and ten horns*: that is, the Roman Monarchy, which beareth vp the whoore, and beareth vp the Papacy: but the holy-ghost saith, *this beast*, that is, the Roman Empire, *shall go into perdition*. Then it followeth that the papacy shal follow after: for if the beast that she sitteth vpon, & which beareth hir, fal vnder hir, then shee must needes fall togither with him.

But

But we ſee, God be thanked, that the Roman monarchy is in a manner quite fallen, therefore the papacy cannot ſtand long.

My third argument is this.

The beaſt that was and is not, being euen the eight, & one of the ſeuenth, ſhall go into deſtruction. But *Rome* is the beaſt that was and is not, being the eight, and one of the ſeuenth: therefore *Rome* ſhall go into deſtruction. The aſſumption ſet downe Chap. 17, ver. 11. For the Papacy or dominion of the Popes, is the ſeuēth head of the beaſt in reſpect of their ciuil power, and yet a beaſt by themſelues, that is, an eight in reſpect of their Eccleſiaſticall power. Now the Angel ſaith flatly, *they ſhall both together go into deſtruction*, that is, both the Empire and the Papacy. For as the dominion of the Popes goeth downe, ſo alſo their worſhip and religion, goeth downe with it: and for this cauſe it is expreſly ſet downe in the 19. Chapter, that *the beaſt and the falſe Prophet*, that is, the Roman Empire, and the Papacy, *were both deſtroyed together*. Sith then the holy Ghoſt hath ſpoken it twice for failing, that Rome ſhall go into perdition, and ſhall go into deſtruction; I take it to be a very ſound conſequence, that *Rome* ſhall fall, and ſhall bee deſtroyed. But how ſhall it fall may ſome man ſay? Or wherein ſhall it fall? I anſwer, that it ſhall fall in the credite & eſtimation of her doctrin; It ſhall fall in wealth and riches: It ſhall fall in power and authority. And in all theſe it ſhall fall by degrees, as it did riſe vp by degrees: It ſhall not fall at once, as it did not riſe vp at once. Cap. 19. v. 20

How Rome ſhall fall.

This is ſet downe in the ſixteenth chapter, where

Cap.16.v,12 the fall of Rome is compared to the drying vp of the Riuer Euphrates, which was dried vp by degrees: Thus it is: Euphrates was a great Riuer, which did run very neer vnto the old Babylon in Chaldæa, & it was the wall and fortification of the Citty; in so much that *Cyrus* and *Darius* the kings of the Medes and Persians, laying siege against it, could not take it till by policie they digged great trenches, and deriued the waters another way, & so dryed them vp, that the Holy Ghost saith, *The way was prepared for them to passe ouer.* Now, as this Euphrates was the strength and fortification of old Babylon: so the honor, wealth, riches, power, and authority of Rome,
Chap.26,17 is the very fortification of it. But the punishing Angell is commaunded to poure downe the Viall of wrath vpon this Euphrates: that is, vppon all that vpholdeth Rome, or fortifieth Rome, and foorthwith it dryed vppe; that is, all the credit, power, riches, and authority of Rome did diminish daily vpon it, doth diminish, and shall diminish by degrees vnto the end of the world. For the vtter destruction of Rome is not yet come, but it is greatly decayed from that it was foure score yeeres ago. And if it continue decaying 80. years mo, as assuredly it shall, then will it be brought to a low ebbe. Since *Luthers* time, we know how the Popes Euphrates hath dryed vp; but there is yet much water left, and it is yet too deepe for the Kinges of the earth to passe ouer and take it. But it shall ebbe so low, that the Kings of Europe shall easily passe ouer, and take it, as we shall heare anone. But in the meane time wee see that it falleth, and that it is in the falling, and worke of

God

God goeth forward euery day. For now in this age, God bee thanked, many Kinges and Princes, with great multitudes of their ſubiects, haue their eies opened to beholde, that the Romiſh religion is abhominable; and that the Papacy is the very kingdome of the great Antichriſt. And whereas before they worſhipped the beaſt, now they hold vp their hands onely to the God of heauen, and glorifie him in his Son Ieſus Chriſt. Now we ſee that many lawes are made in ſundry kingdoms and prouinces to aboliſh that vſurped power of the Biſhop of Rome: Manie acts, edicts, and iniunctions are ſet forth in ſundry Nations and Kingdoms of Europe to deſtroy, root out, and deface all Monuments of Idolatry and ſuperſtition, which Antichriſt had erected in all kingdomes.

The kings of the earth in this age renounce the Pope.

Now the Popes which were honored as Gods in the earth, are counted, and adiudged as the moſt vile and abhominable creatures that liue vpon the earth. Doth not al this experimentally ſhew that Babylon is fallen, and that Babylon doth fall by degrees? It is very palpable: we need no further proofe for this ſecond point. But heere wee are further to obſerue, that the Ieſuits perceiuing the great decay of Rome, and the continuall drying of their Euphrates, do beſtir them to ſtop the leake, that it might not dry vp altogether. Euen as when men let out the waters of great fiſh-ponds, ſo as the water waxeth low, we ſee the Fiſhes skip and plunge, and take on wonderfully: So the Ieſuits perceiuing the waters of their Romiſh Euphrates to empire and dry vppe daily, doe mightily take on, digging and ſearching euery day

The Ieſuits beſtir them, and why.

to open the springs, and to find out some fresh fountaines to maintaine their great fish-pond, & to keep the waters deepe enough, that their may be safe passage ouer, for the kings of the earth to come & take their great Babylon. All this doth appear out of the 16. Chap. of this Propheſie: where S. *Iohn* in viſion ſeeth *three vncleane ſpirits like Frogs, comming out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet.* By which frogs the holy ghoſt meaneth the Ieſuits and Seminary Prieſts, which are compared to Frogs for three reaſons. Firſt, that as frogs delight in filthy lakes and puddles; ſo the Ieſuits delight in the filthy puddles of idolatry and ſuperſtition. Secondly, as frogs make a great croaking in their mariſh groundes; ſo the Ieſuits make a great croaking in kings courts, in Noblemens houſes, and Gentlemens houſes, and almoſt euery where, where they can get any entertainment, croaking and craking of the Popes ſupremacy, the popes holineſſe, the Popes bleſſing, the popes keyes, the popes power, *Peters* chaire, *Peters* ſucceſſor, Chriſts Vicar, & many good morrowes, I know not what. Thirdly, as frogges are all of one nature and quality, delighting in croaking, and liuing in puddles: ſo the Ieſuits are al of one mind & diſpoſition in euill, croaking euery where to maintain their Euphrates, & liuing daily in whoredome, Sodomitry, and all kind of outragious beaſtlineſſe. But that I may more fully perſwade the conſcience of the reader, that by theſe frogs are ment the Ieſuits & ſeminary prieſts: let vs ſeriouſly weigh that which goeth before, and that which followeth after in this

chap. 16. v. 13

The Ieſuits compared to frogs, & why.

text,

text, and we shall discerne it to be very cleere & apparant. First, it is said, ver. 10. that when *the fift Angell poured out his viall of Gods wrath upon the throne of the beast, by and by his kingdome waxed darke*: that is, the maiesty, power, pompe, credite, and estimation of Antichrist began to be diminished, obscured, and to suffer a great Eclipse: which thing was fulfilled shortly after *Luthers* preaching. And presently it followeth, that *they gnawed their tongues for sorrow*: that is, they were full of fury and rage, barking and grinning like mad dogs, or rather like hel-hounds against all such as set the Gospell abroach, whereby their Babylon began to shake. For at the first, when the gospel began to peep forth, they did despise it, as a thing which they could easily suppresse; but within a short time they found that neither by excōmunications, wherwith in former times they had euen as it wer with lightning & thunder caused kings & nations to tremble; neither by force of wars & blondy slaughters; neither by any skill in learning, nor by treacheries, they could any thing preuaile, but that the gospell did still more & more lay open their filthines & shame: then did they become, & so do they continue till this day, euen as mad men in sorrow & rage, which the holy ghost expresseth, in saying, that *they gnawed their tongues for sorrow, and blasphemed God, &c.* Whereby it is euident that the beast, & all that receiued his mark are ful of fiery hatred, & malice, and cannot tell which way to be reuenged. For the more they striue, the more they lose. Fain would they haue Popery restored to his ancient credit and dignity; and they deuise what they can to bring it about

chap. 16, v. 10

Chap. 16, v. 11

about; but it will not be. For their kingdome waxeth darker and darker, weaker & weaker: and that is a dagger vnto thē, & a griefe of all griefes, which maketh them gnaw their tongues, and gnaſh their teeth for ſorrow. But yet for all this, *they repented not of their workes,* ſaith S. *Iohn,* & therfore God is more incenſed againſt them, and cauſeth *the ſixt Angell to poure out another viall vpon the great riuer Emphrates, and the water thereof dried vp:* as we haue heard.

Chap. 16, v. 11

Now then obſerue carefully, and note it diligently, that the Frogs come forth vpon the darkning of the kingdome of the beaſt, & the drying vp of their Euphrates. For who knoweth not the pope & his complices perceiuing the weakning and diminiſhing of their kingdome, haue ſent out theſe Ieſuits and Seminary Prieſtes into all partes of Europe, to repaire the ruins of Rome, if it wer poſſible. And this is one circumſtantiall reaſon to proue theſe three frogs to be vnderſtood of the Ieſuites. But let vs proceede to open the whole deſcription of the holy Ghoſt, that it may yet more plainely appeare. Firſt, theſe Frogs are called *vncleane ſpirits,* becauſe they are the verie limbs of the deuill, full of all filthineſſe and vncleanneſſe. Secondly, they are called *ſpirits,* becauſe they come out of the mouth of the Dragon, the beaſt, & the falſe Prophet. Thirdly, they are called *three* in number, being in truth neerer vnto three thouſand, becauſe they proceed out of 3. ſeuerall mouthes, the Dragon, the beaſt, and the falſe prophet: that is, the Diuell, the Roman Empire, and the Papacy. Three horrible monſters, three terrible bug-beares, which with one conſent conſpire together againſt the goſ-

Note this.

chap. 16, v. 13

pel,

pell, to vphold their Babylon, and to ſtop the leake of their Euphrates. Now theſe three Frogs are ſayd to come out of the mouth of the Dragon, the beaſt, and the falſe Prophet, becauſe they come with the very mind and meſſage of the Pope, & the Roman Empire, and ſo conſequently with the very mind & ſpirit of the Dragon. For they are the very breath of the Pope, and the ſpirits of the Diuell, as like him, as if they had been ſpit out of his mouth. They are ſent on the diuels errand, and the Popes embaſſage into all countries and kingdoms, and are taught their leſſon what they ſhall ſay, and inſtructed what they ſhall doe, and what courſes they ſhall take of men, both Kinges, Nobles, and the meaner ſort: and for this cauſe the holy Ghoſt ſaith, they came out of the very mouth, the very heart, and the very bowels of the Pope, and of the diuell. And although theſe Ieſuits & Seminary prieſts are called of their fauorites, Catholike doctors, holy Fathers, &c. yet the holy ghoſt ſaith flatly, they are the ſpirits of deuils, working falſe and fained miracles, and with great efficacy of error, deluding and deceiuing the ſimple & blind multitude. We ſee then, that the holy Ghoſt in all this deſcription, doth plainly note out the Ieſuits & ſeminary prieſts. For to whom can theſe things here ſpoken of agree, but onely to them? And do not we which liue in theſe daies, ſenſibly ſee & diſcerne the fulfilling of all theſe things? Surely we can not but ſee and feele them, vnleſſe we be wilfully blind, and do of purpoſe blindfold & hoodwink our ſelues. But the holy ghoſt goeth yet further, & doth more fully, & as it were demonſtratiuely point thē out vnto vs,

The holy ghoſt calleth the Ieſuits the ſpirits of deuils, cap. 16, 14

deſcribing thē by their office, which is, *to go vnto the kings of the earth, & of the whole world, to gather them to the battel of that great day of God almighty.* Who is ignorant that the Ieſuits & ſeminary prieſts are ſent out to al kings & Nobles of the whole world, that fauor them & their proceedings? Are they not croking in corners, thick and threefold in al parts of this lād? Are they not practiſing of treacheries & treaſons againſt our moſt gracious King and the whole ſtate? are they not plotting the deſtruction and ſubuerſion of this Church & common wealth? Nay, as the holi-Ghoſt ſaith, the chiefe end of their comming abroad is to ſolicite & gather the kings of the earth vnto battel againſt God, againſt Chriſt, & againſt al true profeſſors of religion. The battell betwixt them is heere called, *The battell of the great day of God almighty*, that is, that battell, wherein the Almighty God will haue the day, and goe away with the victory. For it followeth, that the Ieſuits and ſeminary Prieſtes did preuaile with the ſeduced kings of the earth ſo far, as to gather them together to a place, which in Hebrewe is called *Armageddon*, that is to ſaye, a place vvhere they ſhall bee deſtroyed, and that with ſuch horrible ſlaughter, that the place ſhal take a name thereof. For it was an vſuall thing amonge the Hebrewes, to call the place where any famous thing fell out, by a name which did report the ſame to all poſterity, as *Kibroth Hataauah*, the graues of Concupiſcence; *Hamon Gog*, the multitude of *Gog*; and diuers ſuch like. And ſo here *Armageddon*, the deſtruction of an armie, becauſe the kings of the earth, and their armies which ſhall fight againſt the Church, at the inſtigation of the

Verſe 14.

The Ieſuits by their crafty perſwaſions ſhal bring the popiſh kings and their armies to a place where they ſhall bee deſtroyed. Numb. 11 Ezec. 39.

the Ieſuites, ſhall come to a place, where they ſhall haue a notable ouerthrow. This word *Armageddon* may fitly be deriued of two Hebrew wordes, that is to ſay, *Cherem*, which ſignifieth deſtruction, and *Geudh*, which ſignifieth an army; that is, the deſtruction of an army; or as ſome ſay, & that very iudicially, it may come of *Gnarmah Gidnon*, which ſignifieth the ſubtility of deſtruction; becauſe the blinde kings and Nobles of the earth ſhall by the ſubtiltie and crafty perſwaſions of the Ieſuits and Seminary Prieſtes, be entiſed to fight againſt the Proteſtants, in a place where they ſhall haue a famous foyle. Some deriue *Armageddon* of *Har*, which in Hebrue ſignifieth a Mountaine, and *Megiddo*, which is the place where the godly king *Ioſias* was ſlaine: and ſo this place ſhould be called *Armegeddon*, the Mountaine of *Megiddo*, for the ſlaughter of Kinges that ſhall be there. To the which the Prophet *Zacharie* alludeth, ſaying: *In that day there ſhal be a great mourning in Ieruſalem, as the mourning of Hadadrimmon, in the valley of Megiddo.* Wel, we do ſee that al theſe ſignifications and deriuations of *Armageddon* come to one thing in effect; which is, that the great armies which aſſemble themſelues in battaile againſt the Lord, ſhall bee deſtroyed: and therefore it is not much materiall to diſpute, which is the more likely ſignification of the word. But this let vs obſerue for our comfort, that whenſoeuer we ſhall ſee the kings & Captains, Nobles & Potentates of the earth, being ſolicited by the Ieſuits, prieſts, & the falſe Prophet, to leuy great armies, & make great powers to fight againſt the Goſpell, and the true profeſſours

Zach. 12. 11.

thereof, for the maintenance of great Babylon, they ſhall not preuaile, but bee vtterly ouerthrowne and deſtroyed. As in part we ſee fulfilled in the yeare of out Lord 1588. when the great and inuincible Armado of the Spaniards, as they thought, which was long in preparing againſt vs, and at laſt, by the inſtigation of the Ieſuites, brought vppon vs, came to *Armageddon*, as we know, God be praiſed. And in all time to come, in the like caſe, let them looke for the like ſucceſſe. Well, now to grow to ſome concluſion of this point; we doe plainely ſee that Rome falleth, their kingdome waxeth dark, their Euphrates drieth vp, they eſpie it. The Dragon, the beaſt, & the falſe prophet ſend out their frogs into al countries and kingdoms, hoping to preuent it by the help of the kings of the earth, and eſpecially the King of Spaine: but alaſſe all in vain! for they muſt come to *Armegeddon*, when they haue don all that they can. For God fighteth from heauen againſt them, GOD bringeth them downe, and no power of man is able to vphold them.

But now let vs proceed to prooue the third maine point; which is, that Rome ſhall fall finally, and come to vtter deſolation For all ſound Diuines are perſwaded of the fall of Babylon, and do graunt that it falleth, and is in falling: but all are not ſo thorowly perſwaded of the finall fall thereof in this life. Therefore now I will proue by manifeſt Scripture, that Rome ſhall fall for a doo. Firſt, if the thinges be deeply conſidered and narrowly looked into, which Saint Iohn ſaith ſhall fal out vpon the pouring forth of the ſeuenth Viall of Gods wrath, by the ſeuenth

Rome ſhall fall finally.

Angell

Angell, they do fully portend a deadly downfall, & vtter ouerthrow of Rome. For the ſeuenth viall is not poured vpon the earth, or ſea, or fountaines of waters, or on the Sunne, as the firſt foure vials were, which ſignified ſome particular iudgements; but it was poured forth into the very aire, which ſignifieth the vniuerſality of it, and containeth the moſt generall and moſt grieuous iudgement, and vengeance of Almighty GOD, vpon the whole body of the Kingdome of Antichriſt, a little before the laſt day. Chap. 16, 17

The text ſaith, that vpon the pouring forth of this viall, *there was a loud voice heard out of the temple of heauen from the throne*: that is, from the very preſence of God, ſaying: *It is done.* It is diſpatched. The vtter ouerthrow of Rome is fully concluded of, and al things finiſhed which belong to the pouring forth of the ſeuen vials, which containe the 7. laſt plagues, wherein the whole wrath of God is fulfilled, as appeareth chap. 15. as before it is ſaid, *Babylon is fallen*, because it ſhould certainely fall: So heere God himſelfe ſaith, *It is done*, becauſe it ſhal certainly be done. For whatſoeuer God hath determined to be done, is as it were already done, becauſe it ſhall moſt certainly be effected. Sith then the Lord hath pronounced this of Rome, there remaineth nothing but a daily accompliſhment of it: and let all the Papiſtes knowe for a certainety, that they muſt goe to their geare, they muſt come to their paiment, there is no way of euaſion. verſe 17 Chap. 15. 1.

For hath the Lord ſpoken it, and ſhall it not come to paſſe? Now vpon this that God ſaith, *It is done*,

Chap,16,18 followeth preſently, that there *were voices, & thunderings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, euen ſo mighty an earthquake.* What is meant by thunderings, lightenings, and earthquakes in this Chap.6.12. Booke, I haue before ſhewed: to wit, commotions ſeditions, tumults, vprores, and alterations of ſtates, kingdoms, and common-wealths: & then the meaning of this place is, that there ſhall be horrible ſhakings, cõcuſſions, tumults, & great alteration of ſtate in al the kingdomes which are ſubiect to Antichriſt, none of thẽ ſhal eſcape. For this ſeuenth vial of gods wrath vpon the kingdome of the beaſt, is compared to a moſt horrible and bluſtering tempeſt, raiſed vp in the whole aire, that is, in all places of Antichriſts dominions. And it is ſpecially to be noted, as a thing of great moment, that the Holy-Ghoſt ſaith, *There was neuer ſuch an earth-quake as this, ſince the world beganne, and ſince men were vppon the earth.* For aſſuredly, ſo ſoone as the ſeuenth Angel poureth forth his viall, the kingdome of Popery ſhall goe downe amain, which ſhall not be long before the end of the world, as all circumſtances heere do ſhew. After all this, Saint Iohn telleth vs the effect of this thundering, lightning, & extraordinary earthquake; which Chap, 16, 19. is, *that the great citty was diuided into three parts*; that is, there ſhall bee a moſt horrible rent and dyuiſion in the citty of Rome, and throughout all the Popes dominions.

What this rent and diuiſion is, and how it ſhall be, I cannot determine, being a thing to come, as all the reſt comprehended vnder the pouring forth

of

of the ſeuenth viall. But this I am ſure of, that *Rome* ſhall go downe; and there ſhall be ſuch tumults, vprores, rents, diuiſions, diſſipations, and concuſſions in Rome, and throughout all the Romiſh iuriſdiction, as neuer was heard of, nor reade of, ſince the world began. For Saint Iohn addeth, that *Babylon* Verſe 19 *came in remembrance before God, to giue vnto her the cuppe of the wine of the fierceneſſe of his wrath*: That is, God doth now at length call to minde all the wrongs done to his people, and all the righteous bloud ſhed, for the ſpace of ſeuen or eight hundred yeeres, by the whoore of Babylon, that he may bee fully reuenged, and execute the fierceneſſe of his wrath both vppon her, and her whole Kingdome: yea, and that in ſuch terrible and wrathfull manner, that there ſhall be no place of refuge, no place to fly Verſe 20 into for ſuccour. For Saint Iohn ſaith, *Euery Ile fled away, and the mountaines were not found*: Meaning, that the Papiſts in that day ſhal haue neither mountaine not Iland to flye vnto

And laſt of all, the holy ghoſt ſaith, that *there fell a great haile like talents out of heauen vpō the idolaters: inſomuch, that they blaſphemed god, becauſe of the plague of the haile. For the plague therof was exceeding great*: Chap. 16, 21 A talent was about the weight of threeſcore pound, as ſome write. Then it followeth, that this haile of gods wrath vpon the papiſts, ſhalbe moſt terrible & fearfull, and beate them all downe to the ground, as it were an haile of milſtones, or plough-irons. Now when this Haile of talentes commeth, as aſſuredly come it ſhall, then ſhall the Kingdome of Popery be beaten to duſt & powder: and therfore no mar-

uell

uell though the idolaters, seeing all this, be in a most horrible rage, and blaspheme GOD, as Saint Iohn saith, because of this exceeding and most extraordinary plague, which shall then come vpon them. But now to conclude and winde it vp altogether: For as much as this last viall is powred into the ayre (GOD saith, it is done) an extraordinary Earth-quake followeth; the great Citty of Rome is rent; Babylon called into question; and fearefull Hailestones of wrath poured downe vpon the Idolaters: I do conclude, that Rome shall fall finally, and come to vtter destruction in this life.

Verse 21

Now let vs proceede to further proofe. In the eighteenth chapter of this book, the whoore of Babylon saith in her hart: *I sit, being a Queene, and am no widow, and shall see no sorrow. Therefore shall her plagues come at one day, death, and sorrow, and famine: and she shal be burnt with fire. For that God which condemneth her, is a strong Lord.*

Chap. 18, 8, 9. Isa. 47

First, heere Rome is described, as she was in the height and top of her pride and securitie, when shee held the dominion of the Kinges of the earth, and boasted that shee was the head of the Catholique Church, carying her selfe very insolently aboue all Kings and Emperours, treading vpon their Necks, and making them attend at her gates barefoote in the middest of Winter, as the stories report. Yea, and that she was no widdow; that is, no solitary or desolate person, but one that had many louers, which were strong to defend her, so as she should feele no want, nor see any sorrow. But the time will come, and draweth on apace, wherin she shall be throughly

ly puniſhed for her haughtines, and intolerable pride and ſecurity. For the holy Ghoſt ſaith, *her plagues ſhal come one day*, that is, ſodainly, ſhortly, and ſpeedily, *euen death, ſorrowe, and famine, and ſhe ſhall be burnt with fire. For that God which condemneth hir is a ſtrong Lord.*

If this bee not plaine enough to proue an vtter ouerthrow of Rome, I knowe not what can be plaine nough. For if death, famine and fire, will not pull her downe, I knowe not what ſhall pull her downe. But Saint Iohn ſaith flatly, that God himſelfe who is a ſtrong Lord, will oppoſe himſelfe againſt Rome, and condemne her. If this ſtronge GOD take againſt her, who can vpholde her? Can the King of Spaine? can the Cardinalles? can the Emperour? can al the dukes of Italy, and al the potentates of the earth, that take part with her? No, no, they are al too weake. *For if God take againſt a man, who can reclaime him*, ſaith the Holy-Ghoſt? *For he dooth what ſoeuer he will.* And againe, *God is wiſe in heart, and mighty in ſtrength, who euer hardened his hart againſt him & proſpered? If God cal not backe his anger, the moſt proud hearts are bowed vnder him.* And God ſaith in Ezec. 22. *Can thy handes be ſtrong, or can thy heart endure in the day that I ſhall haue to do with thee?* Then it followeth, that though Babylon ſit as a Queene, and all her louers take part with her, yet becauſe the ſtronge Lord is againſt her, therefore ſhe ſhall come to vtter deſtruction. Iob 23

Some of good iudgement in the truth, haue gathered from this place, that the very Citty of Rome ſhall be burnt with fire, which aſſuredly may wel be.

But this I am ſure of, that the phraſe of *burning with fire*, doeth in the Prophets alwaies ſignifie an vtter
Amos 1,4 deſtruction and deſolation of a Citty, or a kingdom and therefore it followeth that Rome ſhall be vtterly deſtroyed.

chap, 18. 2 But behold yet ſtronger, and plainer proofe. For Saint Iohn ſaith, *a mighty Angel tooke vp a ſtone like a great milſtone, and caſt it into the ſea, ſaying, with ſuch violence ſhal that great City Babylon be caſt downe, and ſhal be found no more.* Al men know, that olde Babylon in Chaldæa vvas deſtroyed by the Medes and Perſians, long before Saint Iohn writte this Booke: and therefore that is not heere meant, but the newe Babylon which is Rome, as afore hath bin prooued. The phraſes of ſpeech, and the ſignes which the prophets vſed to declare the deſtruction and deſolation of olde Babylon, are heere alluded vnto the deſtruction of Rome. For we read in the propheey of *Ieremy*, that the Prophet hauing Written in a booke all the euill that ſhould come vppon Babell, for holding
Ier. 51. 61, 62 Gods people ſo long in moſt miſerable captiuitye, ſaide to *Seraiah, When thou commeſt vnto Babel, thou ſhalt reade all theſe words, and when thou haſt made an end of reading this booke, thou ſhalt binde a ſtone to it, and caſt it into the middeſt of Euphrates, and ſhalt ſaye: Thus ſhall Babell bee drowned, and ſhall not riſe vppe from the euill that I vvill bringe vppon her, although they vveary themſelues.* Now let vs conſider howe this agreeth with the ſame which is heere ſet downe, and we ſhall finde, that all things are here ſet downe, with greater force, to expreſſe, as it were, a deeper vengeance, and a more heauye (and vnrecouerable de-

deſtruction.) Firſt, there is a man, heere is a mighty Angell; there the man taketh vp a ſtone, here the Angel taketh vp a great ſtone, like a milſtone: there the ſtone is caſt into the riuer, heere into the deepe ſea. All theſe circumſtances being applyed to Rome do greatly aggrauate the matter, and very plainely ſhewe, that it ſhal fall, without all hope of recouery. For the Lorde declareth by this forcible ſigne, of caſting a milſtone into the Sea, that the City and kingdome of Antichriſt ſhall bee caſt deepe downe into perdition, and ſhall lie ouerwhelmed, and drowned in the ſame for euer.

Rome ſhal fal without all hope of recouery.

For if olde Babylon was vtterly deſtroyed, and came to a finall deſolation in this life; much more ſhal Rome as the Holy-ghoſt diſputeth. But old Babylon came to vtter ruine and deſolation in this life, as both *Iſay* and *Ieremy* doe witneſſe: Therefore new Babylon, that is, Rome, ſhall come to vtter deſtruction: and as the Holy-Ghoſt heere ſaith, *ſhall bee founde no more*, or ſhall fal, without all hope of recouery.

Stories doe report that Rome hath beene ſundry times deſtroyed by the Gothes and Vandales, and others, yea once fired and quite burnt vp, but afterward builte and raiſed vppe againe by the Emperours: But here the Holi-ghoſt ſaith expreſſely, that it ſhall haue a finall fal, and an recouerable deſtruction. For can a milſtone caſt into the bottome of the ſea, euer bee got vppe againe? No, no, it is impoſſible. Therefore, let the Ieſuites, and Seminarye prieſtes, doe what they can, they ſhal neuer ſet vppe Rome againe, they ſhal neuer reſtore her to her for-

mer ſtate and dignity? they ſhal neuer repaire her credite againe. Let the Pope, and Cardinalles, and the King of Spaine, and al the world, and al the diuels in hell, ioyne together, they ſhal neuer get vp this mil-ſtone out of the bottome of the ſea. For the Angell hath caſt it in with ſuch a violence, that no power of man ſhall euer fetch it out againe.

True it is indeed, that the Ieſuites beſtirre them, and the Seminary Prieſts and Papiſts, doe worke apace in all landes, and aduenture themſelues in moſt deſperate manner, to recouer againe the credit of popery, and to ſet vp againe the dignity and the power of the Pope, and the glory of their Church and Citty, and their bold enterpriſes, doe make many euen to doubt that they wil again one day preuaile. But aſſuredly wee are to make ful reckoning, that although heere and there they may ſupport for a time ſome ruinous partes of their rotten frame, yet doo vvhat they can, it ſhall in the end downe vpon their heads, and come to vtter deſolation.

Indeede, Rome ſtandeth yet, and Popery is not quite fallen downe. But they are diſcloſed, their credit is cracked, their power decaieth; and ſo this thing is begunne, and the time draweth on when it ſhal be fully accompliſhed. He that had beheld the power, the pompe, the riches, and eſtimation of the Church of Rome aboute ſome foure-ſcore yeares paſte, and looketh vppon it now, ſhall ſee a woonderfull alteration. It ſeemed then to bee without all daunger of ſhaking: for the Emperour and the Kinges of the earth ſtoode foorthe with all theyr force and might, power and policy, to vpholde it: but God bee thanked

ked, we ſee how it is already come downe, and ſhall come downe euery day more and more, whoſoeuer ſaith nay to it.

But beholde yet more and more plaine proofe for the vtter deſolation of Rome. For S Iohn deſcribeth the eternall deſolation thereof, by deniall of thoſe things which are in Cities inhabited; Firſt hee ſayth, *there ſhall bee no more any voice of harpers, Muſitians, Pipers, and Trumpeters, heard in Rome,* that is, al muſick ſhal ſurceaſe, which argueth an vtter deſolation. For what inhabited cities are without muſicke? chap. 18. 22

Secondly, he ſaith, *there ſhall be no craftes man of what trade ſoeuer found in Rome,* which argueth an vtter deſolation. For what flouriſhing Citty is without artificers?

Thirdly, he ſaith, *no light of a candle ſhal any more ſhine in Rome,* which argueth an vtter deſolation. For what inhabited City is without candles?

Fourthly, hee ſayth, *no ſound of a milſtone ſhall be herd in Rome,* which doth argue an vtter deſolation. For what Cittie is without Milles to grinde theyr corne?

Laſtly, hee ſayth, *the voice of the Bridegroome and of the bride ſhall be heard no more in Rome,* which argueth an vtter deſolation: for what Cittie is without bride and bridegroome? and without marriage for procreation ſake? Then I conclude from all this, that Rome ſhall fall finallye, and come to vtter deſtruction.

But behold yet more plaine and pregnant proofe, drawne from the pittifull mournings and moſt vvoful lamentations of the Kings of the earth, the Mer-

chantes, and the Mariners, who al doe ioyntlye lament and mourne, for the deſtruction and deſolation of Rome, crying, *alas, alas, that great City Babylon, that mighty Citty: for in one houre is thy iudgement come: In one houre ſo great riches are come to deſolation, in one houre ſhee is made deſolate.* What can be more plainely and fully ſpoken, to proue an vtter deſolation of Rome? What can bee more required then to haue it ſet downe in expreſſe termes, as here we ſee? For now the Holy-Ghoſt vſeth no figure, no hardneſſe, no circumlocution, no obſcuritye: but telleth vs plainely, and thrice for faiſing, that Babylon, that is, Rome, is made deſolate, is come to deſolation.

Chap. 18. 10

Moreouer it is ſaid that *the Kinges, Merchants, & Marriners, ſhall ſtand a farre off for feare of her torment and they ſhall weepe and waile, vvhen they ſhall ſee the ſmoake of that her burning*, ſignifying that the torment, & plague of Rome ſhal be ſo great, that kings for all their might ſhal not dare to come nigh to reſcue her: no not the King of Spaine with al his great might and power, hé ſhal be faine to ſtand a farre off or rather vtterly to forſake her, weeping and wailing as wel as others, for her moſt feareful and vnrecouerable deſtruction.

verſ. 10, 15, 18

But wee are to obſerue in al this, that the Holy-Ghoſt vſeth a figure or kind of ſpeech, which they cal a *Proſopopœai* or faygning of a perſon, whereby the popiſh Kinges beeing dead and rotten are brought in, lamenting, and bewailing the fall of Babylon, as if they were aliue againe: or elſe it may be vnderſtood of the Cardinalles, and Legates, which are euen as

Kings

Kinges vppon the earth. But it cannot be vnderſtood of Chriſtian Kings, for they ſhal bee the inſtruments of God to pul downe great Babylon, as we ſhal hear anon.

Furthermore, let as conſider the cauſes of this great lamentation, for the deadly downefal of Babylon, by the popiſh Kings, Merchants, and Mariners. *Firſt, the Kinges they* mourne and lament, ſaith ſaint Iohn, becauſe they *had committed fornication with the great whoore of Babylon, and liued in pleaſure with her.* That is, they had liued long with her in abhominable idolatry, and pleaſed her that way, and therefore ſhe gaue them diſpenſations to liue in wantonnes and al carnal pleaſures, and euen to do what they liſt, ſpending their daies in ſenſuality and al kinde of fleſhly delights. Verſe 9

Secondly, the Merchants doe weepe and waile, becauſe no man buyeth their ware any more. Theſe Merchants are not named, but they may eaſily bee knowne by their wares, which the Holy-Ghoſt deſcribeth, to wit, that they be the Popiſh Merchants, the ſhauen Merchauntes, who are here brought in mourning and lamenting for the loſſe of their gaine. The Monks, Friers, & prieſts cannot haue that vttерāce of their wares, that in times paſt they haue had; their wares are nowe out of requeſt: theyr Markets waxe deade, and they haue colde takinges. When theſe fellowes paſſe by the great Monaſteries and Abbeyes, and ſee them made ruinous heapes, and wlthall remember the fatte reuenewes, the good Cheere, the pleaſure and delight which ſometimes they haue had in thoſe places, it cuts theyr heartes, Ver. 12, 13, 14

and

and maketh them ſhake their heads as it, ſaying, *alas, alas, that great Citty that was clothed in fine linnen & purple, and ſcarlet, and gilded with golde, and precious ſtones, and pearles, for in one houre ſo great riches are come to deſolation.* Marke then that the ruine of their great Cittie, with all the pompe, pleaſure, and riches thereof, is that which dooeth yet ſticke in theyr ſtomackes.

Verſe 16

Thirdly, the Mariners do greatly mourne and lament, for the loſſe of their profite and commodity. For while Rome had dominion ouer the kingdomes and the pope ruled ouer al, euen as a God vppon the earth, ther was nothing but trudging ouer the ſeas to Rome out of al Lands, and againe from thence, there was carrying and recarrying? inſomuch that multitudes of Mariners and Shipmaſters were continually ſet on worke, and gained greatly thereby. No maruel then though theſe Mariners are brought in amonge other frends of Rome bewailing hir deſtruction, euen with duſt vpon their heads weeping, and crying, and ſaying, *Alas, alas, that great Citty, wherein were made rich all that had ſhips on the ſea by her coſtlineſſe. For in one houre ſhe is made deſolate.* Thus we ſee how the Kings, and Merchants, and Marriners ſhall bewaile the vtter ruine and great deſolation of Rome, for the loſſe of their pleaſure, their gaine, and their profit.

Moreouer wee are to obſerue, that that which is ſpoken by the olde prophets *Iſay* and *Ieremiah*, touching the vtter deſolation of olde *Babel*, is applyed by Saint Iohn to newe *Babel*, which is Rome. Touching the olde Eaſterne Babylon, the prophet ſayth thus: *Babel the glorye of kingdomes, the beautye and*

Iſay 19 13.

pride

pride of the Chaldeans, ſhall be as the deſtruction of God in Sodome and Gomorrah. It ſhall not bee inhabited for euer, neither ſhall the Arabian pitch his tent there, neither ſhall the ſhepheards make their folds there. But Zim ſhall lodge there, and their houſes ſhall be full of Ohim: Oſtriches ſhall dwell there, and the Satyres ſhall dance there, that is, Fairies, Hobgoblins, Night-ſpirits, and ſuch like, whereby is ſignified the vtter deſolation of old Babylon. Now S. Iohn applyeth all this to Rome ſaying, *Babylon that great Citty is become the habitation of diuels, and the holde of al foule ſpirits, and a cage of euery vncleane and hatefull Bird.* Noting hereby both the filthineſſe of Rome, and alſo her vtter deſolation. Chap. 18, v. 2.

But now let vs proceed to our laſt and greateſt argument, to proue the finall fall, and vtter deſtruction of Rome, and all Romiſh power and authority. In the 19. chapter of this Propheſie our Lord Ieſus is deſcribed, *ſitting vpon his white horſe,* which is the miniſtry of the Goſpell, as hath before beene prooued; and is moſt glorioully brought in by S. Iohn, as grand Captaine, and Generall of the field, fighting with al his army againſt Antichriſt and his ſouldiers. Saint Iohn giueth him goodly names and titles, calling him the word of GOD, the King of Kings, and Lord of Lords: and ſaith, that he hath a name written that no man knewe but himſelfe; which is his infinite glory and maieſty. Chap. 6, 2. Cap. 19. v. 12 13 14, &c.

And moreouer, that his eies were as a flame of fire, and on his head many Crownes, and a ſharpe Sword in his mouth, and cloathed with his warlike garment dipt in bloud, and all his heauenly Souldi-

ers followed him vppon White Horſes: meaning thereby all Chriſtian Kinges, Dukes, Lordes, Nobles, Captaines, Preachers, and Profeſſours of true Religion.

This graund Captaine with all theſe worthy Souldiers, ſaith Saint Iohn, ſhall muſter together, and prepare themſelues to fight againſt the beaſt, & the falſe Prophet, and all their forces, and at laſt hee ſeeth them ioyne battaile. *I ſaw* (ſaith Saint *Iohn*) *the Beaſt and the kinges of the earth, and their armies gathered together to make battell againſt him that ſate vpon the white horſe, and againſt his army.* Now all this is to bee vnderſtood of the battels betwixt the Papiſts and the Proteſtants in theſe laſt dayes. But, may ſome man ſay, who ſhall haue the victory? What is the ſucceſſe? What was the iſſue? Let vs heare of that. The Holy-Ghoſt anſwereth, that *the Beaſt and the falſe Prophet were taken, foyled, and ouercome*: vſing a warlike phraſe, becauſe in the wars they vſe to take their greateſt Captaines and Commaunders aliue, and to put them to their ranſomes. The like vnto this we haue in the ſeuenth Chapter, where Saint Iohn telleth vs, that when the Popiſh Kinges and Potentates ſhall make Warre againſt Chriſt and his Goſpell, they ſhall haue the like ſucceſſe vnto this. For ſaith hee, *Theſe haue one minde, and ſhall giue their power and authority vnto the beaſt, they ſhall fight with the Lambe, and the Lambe ſhall ouercome them: For hee is Lord of Lordes, and king of Kings.*

Verſe 19.

The proteſtãs ſhall haue the day.

chap. 17. v. 13. 14.

But, may ſome man ſay, when the Leaders and commanders of the popiſh armies ſhal be taken captiue

tiue & ſet at their ranſoms, what ſhal become of the inferiour Captaines and Souldiers? The holy ghoſt anſwereth, that *the remnant were ſlaine with the ſword of him that ſitteth vpon the horſe*: That is, they were put to the Sword, and all the foules were filled full with their fleſh. And for this cauſe S. Iohn ſaith, that he ſaw an Angell ſtand in the Sunne, who cryed with a loud voice, ſaying to all the foules that did flye by the middeſt of heauen, come and gather your ſelues together vnto the Supper of the great God. Cap. 19. v. 21

Now to make this plaine. We know, that they which proclaime any matter, ſeeke ſome Market croſſe, or high place to ſtand in, where they may beſt be heard: So this Angel, which proclaimeth the victory againſt Antichriſt, before any ſtroke be ſtriken, becauſe of the certainty of it, ſtandeth in the Sunne, as it were in the Theater and middeſt of the world, as in a place moſt fit for the purpoſe, that he may be heard throughout all the earth. Now this proclamation is directed to all the foules of the aire, to bidde them to a ſupper, which is here called the ſupper of the great God. But it may be demanded, what chear ſhal they haue? The holy ghoſt anſwereth, that they ſhall eate the fleſh of Kinges, and the fleſhe of great Captaines, and the fleſh of mighty men, and the fleſh of horſes, and of Horſemen, and the fleſh of all freemen, and bondmen, and of ſmall and great. verſe 18

This wee knowe, that when men are ſlaine in great numbers in the warres, their bodies lie ſcattered, as meate for the foules of the ayre. And therefore here all foules are inuited and bidden to a great

supper, made them by the great God, whose hand is in all this; their cheare, and their dainties are reckoned vp to be the flesh of Kings and Captaines, &c. Now out of all this may be strongly concluded, that hereafter in all time to come, when the Armies of the Pope, which is the beast, the armies of the King of Spaine, who hath giuen his power and authority vnto the beast, and is his great vpholder; when the armies of the Cardinall his great confederate; when the armies of the Leaguers, his great adherents; yea when all these, and all other popish armies shal ioyn and band themselues togither against the christian kings and defenders of the Gospell: they shall haue a notable ouerthrow, insomuch that their dead carkasses shall euen couer the earth, and the Foules of the ayre shall come to their great supper, which the Lord of hosts will make ready for them. For assuredly, and out of doubt, they that liue shall see the fulfilling of all this, and shall see the popish armies go downe by heapes in all Countries & kingdoms, and be made meat for the foules of the aire. For the holy Ghost saith, *They shall come to Armaggeddon*, that is, the place where their armies shall be destroied. And againe, *If any lead into captiuity, he shall goe into captiuity. If any kill with a sword, he must bee killed with a sword:* For as the popish forces haue in former time taken Captiue the people of God, and cruelly murdered them: so now the time draweth on apace wherein they themselues shall be taken & put to the sword.

The popish armies shal go downe by heapes.
chap. 16. v. 16
chap. 13. v. 10

And therfore now at last I conclude, that *Rome* shal fall finally, and come to vtter destruction in this life.

For

For as Rome did rise vp by degrees in this life, so Rome shall fal by degrees in this life: As Rome grew vp to her full height and highest pitch in this life; so it shall come to her lowest ebbe & greatest declination in this life: I meane before the comming of Christ vnto iudgement. For the falling downe of Haile like talents vpon the kingdome of the Beast, shall be in this life: The extraordinary earth-quake vpon the dominions of Antichrist, shall bee in this life: The comming of the Popish Armies to *Armageddon*, shall bee in this life: The mourning of the Kinges, Merchantes, and Marriners, for the ouerthrowe of Babylon, shall bee in this life: The great battaile betwixt the beast and him that sitteth vpon the white Horse, shall bee in this life, before the day of iudgment: The pouring forth of all the seuen vials of Gods wrath vpon the kingdome of the Beast, shall be euen in this life. For it were an absurd thing to say, any of these things shall be after this life; or to say that these things shall not be til the very cõming of Christ; for they are all things to be effected here in this earth: & the holy Ghost doth describe them as things to be done vpon the face of the earth: for otherwise wee could haue small comfort in any of these thinges, if they should not bee doone heere in earth, or if they should all bee deferred till the verie comming of Christ, and in the meane time Antychrist shall still preuaile.

Rome shal be vtterly destroyed in this life.

But it will be obiected, that Saint *Paule* saith, the Lord shall consume Antichrist with the spirit of his mouth, and abolish him with the brightnesse of his comming: Therefore before his comming hee shall

2. Thess. 2. An obiection answered.

not be vtterly aboliſhed. True it is indeede, he ſhall not vtterly be cut off in all his members, till the very comming of Chriſt. For there will be ſome Papiſts remaining in all countries, euen vnto the end: there be ſome, nay, many, that will carry the beaſts mark euen till the laſt day. But the holy Ghoſt in this propheſie ſpeaketh of the reuolting and falling away of kingdomes and Countries from the Sea of Rome; whereby it ſhall come to paſſe, that it ſhall be exceedingly weakened, & brought ſo low, that the kings
Chap. 16, v. 12 of the earth ſhall eaſily take it; or as the holy Ghoſt ſpeaketh, ſhall eaſily paſſe ouer their Euphrates, being dryed vp, and enter their Babylon. But then wil ſome man ſay, Shall there bee no Pope at all a little before the comming of Chriſt? I anſwer, and not I,
chap. 17, v. 16 The pope ſhal be brought very low. 2. Sam. 3. but the Holy Ghoſt for mee. He ſhall bee a poore Pope, a naked Pope, a deſolate Pope, a Pope whoſe fleſh ſhall bee torne, whoſe fleſh ſhall wither, as wee ſhal hear anone. He ſhal be ſuch a pope, as *Iſhboſheth* was a king, when *Abner* and all Iſrael fel away from him. He ſhall be ſuch a pope, as the king of Portugall is a king.

But it will be obiected, How know you this? Are you a Prophet? Can you foretell of things to come? I anſwer, Saint *Iohn* was a prophet, and indued with a propheticall Spirit in this matter of his viſions and reuelations; and I ſpeake no more then Saint Iohn hath ſet downe. And therefore I hope I ſpeak within compaſſe: for I doe but relate Saint Iohns words, and explaine them in ſuch meaſure as I am able.

This propheſie doth plainely declare Babylon

lon ſhall fall; Rome ſhall come down, the pope ſhall neuer be eſteemed againe. And I do beleeue it to be ſo; I beleeue God; I beleeue his worde; I beleeue all that is ſpoken in the Scriptures: and I doe endeuour to perſwade others alſo. For ſith the holy ghoſt hath ſo plainly, and ſo fully foretold it, why ſhould we not beleeue it? Why are we ſo ſlow to beleeue all that is written in the Scriptures? Hath God ſpoken it, and ſhall it not come to paſſe? Shal any iote of his word faile? Shall we thinke hee ieſteth with vs, when he doth ſo often and ſo ſeriouſly tell vs of the downefall of Rome? Surely, ſurely, the cauſe why men are not fully perſwaded of the final fal of *Rome*, is, becauſe they do not diligently peruſe this booke of the Apocalypſe. But let men be ſtudious and diligent in this Booke, and they ſhall bee out of all doubt, that Rome is the great Whoore of Babylon; that the Pope is Antichriſt, and the Papacy the beaſt.

But now mee thinketh I heare ſome man ſay, how is it like that poperie ſhall fall downe more and more here amongſt vs, ſith it hath ſo many friends, backers, and vpholders, and ſeemeth to gather ſtrength, and make an head againe? I anſwere, that all is but a lightening before death. I anſwer, that all is but the ſtopping of a water-brooke, or making a Damme ouerthwart it, which will cauſe it to ſwell more, and breake ouer with great violence. I anſwere, that all is no more then is foretolde, that the Ieſuits ſhall come forth like Frogges out of their puddles, and Mariſh groundes, and keepe a croaking for a time, till they haue croaked their owne de-

deſtruction and many others. For they ſhall neuer ſet vp Popery here in England, to ſtand & continue, do what they can. I muſt needes confeſſe, that our ſinnes being ſo horrible and outragious, as they are, and being growne to ſuch an height, and ripeueſſe, do deſerue ſome fearefull vengeance, and that God hath a iuſt controuerſie againſt vs, as ſometimes he had againſt Iſraell, becauſe *there was no mercy, nor truth, nor knowledge of God in the land: but ſwearing, lying, killing, ſtealing, and whooring, and bloud toucheth bloud, and therefore ſaith God, the land ſhal mourne, &c.* But yet I hope for his couenant ſake, for his great mercies ſake, for his names ſake, for his glory ſake, and for his Church ſake, he will be gratious & fauorable vnto vs, & not bring vpon vs that vengeance which our ſins haue deſerued: or at leaſtwiſe though he correct vs, as indeede he hath iuſt cauſe, and we may iuſtly feare it; yet he will doe it in mercy, for our amendment, and not in wrath to our deſtruction, as hee ſaith by his Prophet: *I will not vtterly deſtroie thee, but I will correct thee by iudgment, and not vtterly cut thee off.* But howſoeuer it ſhall pleaſe the moſt wiſe God to deale with vs, yet this I ſay, and am perſwaded of, that Popery ſhall neuer be eſtabliſhed againe in this kingdome, my reaſon is, becauſe the euerlaſting Goſpel carried abroad by the Aungell that flyeth in the middeſt of Heauen, ſhall ſpread ſtill more and more throughout all the Kingdomes of Europe, as appeareth Chapter 14. verſe 6. for otherwiſe how ſhall Rome fall? How ſhall the Iewes euer be conuerted? How ſhall fire come downe from Heauen, and deuour both *Gog* and

Hoſ. 4.

Ier. 30. 11. Ier. 46. 28. Ier. 10, 24.

Rom. 11. 24.

Chap. 20, 9.

and *Magog*, as the holy Ghost foretelleth shall come to passe; and as we shal heare more anon? Moreouer Saint Iohn telleth vs plainely, that *in these last dayes the Gospell shall be preached to many people, and nations, and tongues, and to many kings.* And further he saith that in this age wherein we liue, many shal renounce Idolatry, *repent and giue glorye to the God of heauen.* But some man may say, howe prooue you that this kingdom is one of them which Saint Iohn speaketh of, and which he meaneth, wherein the Gospell shall be preached vnto the end of the world? I aunswere, that it is prooued out of the 17. chapter of this prophesie, where the holy Ghost telleth vs flatlye, that those tenne kingdomes of Europe which had a long time beene *the ten hornes and strength of the beast, and being of one minde, had giuen their power and authority vnto the beast, should now in these last daies rise vppe against the whore of Babylon, make warre against her, hate her and make her desolate.*

Apoc. 10, 11

Chap. 17, 13

Verse 16

But this kingdome is one of those ten horns, and and one of those ten kingdomes, which a long time had giuen her power & authority to the beast. Therfore as this kingdome hath happily begunne to hate the Whore, and to make her desolate and naked: so vndoubtedly she shall continue vnto the ende of the worlde. For if this kingome, and other kingdomes which now hate the whore, doe not continue, howe shall shee bee made desolate and naked &c? Then it shoulde seeme, the beaste shall reuiue and recouer himselfe againe, and so S. Iohn shall be found a false prophet. But *God is true, and al men are liers*, and Saint

England and other kingdomes which haue forsaken the beast shal so continue vnto the ende of the world.

Iohn shall bee found a true Prophet: and therefore these kingdoms of *Europe* which haue begun to hate the whoore, shall continue, and neuer giue her ouer till (as the holy ghost saith) *they haue eaten her flesh & burnt her with fire*: that is, till they haue vtterly deuoured her. But heere it will be obiected, that in the latter daies iniquity shall haue the vpper hand. I answer first, that I find no such place of scripture. But this I find, that our Lord Iesus foretelleth his Disciples, that very shortly after his death and resurrection, many seducers and false teachers shoulde arise, which should deceiue many, and draw them away from the loue of the gospell: and saith he, *because iniquity shall be increased, the loue of many shall be cold.* But this speech of our Sauior, doth not properly concern our times. But yet it must needs be granted, that the wicked shall wax worse and worse, & the world shall not amend, but still be worse and worse, and grow to a greater height and ripenesse of sin, as appeareth in this prophesie. Yet for all this we must note withall, that the number of true beleeuers in those last daies, shall be very many as this booke doth also teach. But it may be obiected, how can this geare stād together, that in the last daies there shall be multitudes & millions of reprobates, and most wicked and abhominable persons, and yet withall, a great increase of true beleeuers? I answere that the world will bee alwaies like it selfe, impious and vnbeleeuing. But the church shall purely worship God, and that with daily increasing euen vnto the end. But now me thinketh I hear some

Math. 24. 12.

Chap. 14. v. 1 14. & 18.

Cap. 11. ver. 1 ver. 11. ver. 13

ſome man ſay, what likelyhoode is there of all this which you write touching the ouerthrow of Rome? Do we not ſee, that Rome is yet ſtrong? Doth not Italy, Spaine, the greateſt part of France, and Netherland, and Germany, ſtand for her defence? Hath not the whore ſtill many and great bearers, and vpholders, what likelihood is there then, that euer ſhee ſhal be brought ſo low as you ſpeak of? I anſwer, that in this caſe we muſt not aske this queſtion what likelihood. We muſt not conſult with fleſh and bloud. We muſt not take counſell of humane reaſon. For God is maruellous in his deuiſes, and when he hath once decreed and determined of any future euent, he will compaſſe it by meanes far ſurpaſſing all humane reach and capacitie: yea, by ſuch plots and deuiſes; as mans wit could neuer haue once dreamed of. For he hath all meanes in heauen and earth in his hands, and is admirable in all his proceedinges, and therefore we may not aske this queſtion, what likelihood, or how can it bee, or how can it poſſibly come to paſſe? What likelihood was there an hundred yeers paſt, when Rome was in her height, and all the kingdomes of Europe ſtood for her, that euer ſhe ſhould haue beene forſaken of ſo many of her old friends, as at this day ſhe is? What likelyhood was there, that when the Pope could commaund the Emperor, and all the Kinges of Europe, and their kingdomes, that euer 'hee ſhoulde haue beene brought ſo low as at this day hee is, God be thanked? What likelyhood was there that euer poore *Martin Luther* ſhoulde

We may not ſay, what likelihood is there of this?

ſtand out with the euerlaſting Goſpell in his mouth againſt the Pope, Emperor, & as it were the whole world, & yet die in his bed in a good old age? what likelihood was there that *Henry* the eight, of famous memory, ſhould renounce *Rome*, oppoſe himſelfe againſt the Pope, and ſuppreſſe the Abbies, Priories, and Monaſteries in this Kingdome, and take theyr lands and liuings into his owne hands? Therefore I conclude, that when God hath decreed the vtter ouerthrow of *Rome*, we muſt not aske this queſtion, how can it be? Or which way ſhall it be brought about? For the Scriptures do teach that God in all ages, hath done the greateſt exploits, either by himſelfe alone without meanes, or elſe by weak meanes, or contrary to all meanes.

2 Chro. 20. *By himſelfe without meanes he ouerthrew the Moabits, Ammonites, and them of mount Sier, which made war againſt good king Iehoſaphat*

Exod. 14. *By himſelfe he deſtroied Pharoah, and his army in the red Sea.*

Ioſ. 6 *By himſelfe he ouerthrew Iericho, that great Citty.*

2. King. 19. *By himſelfe hee ſlew the huge army of the Aſſyrians, that made war againſt Ezechias.*

2. Chro 14. *By himſelfe he ſmote the great and dreadfull army of the Ethiopians before Aſa, and before Iudah.*

2. King. 6. *By himſelfe he ſmote the Syrians, which beſieged Dothan the citty where the Prophet Eliſha was.*

Iud. 7. *By weake means he ouerthrew the innumerable army of the Medianites, euen by Gedeons three hundred.*

1. Sam. 14. *By weake meanes he ſlew a garriſon of the Philiſtians, euen by Ionathan and his armour-bearer.*

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By weak meanes he ouerthrew the kings of Sodom and thereabouts, euen by Abraham, and his family. Gen. 14.

He ouerthrew Goliah by Dauid: Sisera by Iaell: Abimelech by a woman. 1 Sam. 17. Iud. 4. Iud. 6.

Contrary to meanes, he saued the three children from burning, being in the fire. Dan. 3.

Contrary to meanes, he saued Ionas from drowning, being cast into the sea. Ion 2.

Contrary to means, he preserued Daniell from deuouring, being cast into the Lyons den. Daniel 6.

Contrary to meanes, he kept the Israelites from drowning, being in the bottome of the sea. Exod. 14.

Contrary to meanes and to all expectation, he caused the Sun to stand still at noone day, whilest he ouerthrew the fiue kings of Canaan by Iosuah. Ios. 10.

Therfore I conclude, that for asmuch as God in al ages hath effected the most strange and admirable things, either by himselfe without meanes, or by very weake meanes, or contrary to all meanes, therefore it is in vaine to aske this question, how or by what meanes shall Rome bee destroyed? For it is inough for vs to know that it shall be destroyed, and come to vtter desolation. And in my indgement the holy ghost hath so often, and plainely affirmed this, that no man should any more make any doubt of it, or once call it into question. For what can bee more plaine, then to say, *Rome is fallen: Rome shal fal. Great haileſtons like talents shal fal vpon it. It shal go to perdition: It shall fall to destruction: It shall be cast down like a great milstone into the bottome of the sea: It shall be* Apoc 14, 8. Apoc. 16, 2. Apoc. 17, 8. Apoc 17, 11. Apoc. 18, 21. Apoc. 18, 8. Apoc. 17, 16. Apoc. 18, 22.

The vtter ouerthrow of Rome concluded of.

burnt with fire: It shalbe made desolate & naked. It shal be without inhabitants. Al the popish sort both high & low, *shall with great mourning & lamentation bewaile the desolation thereof. Their armies shall come to* Armageddon. *The beast and the false prophet shal be taken, & their captaines and souldiors slaine by infinit heapes, and their carkáses made meat for the foules of the ayre.* If all this be not plaine inough, I cannot tell what can bee plain inough. True it is indeed, the holy-Ghost doth not name Rome, but it is aparant by the circumstances, that all these places must needs be vnderstood of Rome, of Romish power, and of the Romish armies. For there can be no other sound sence giuen of thē, as all diuine writers, and interpreters do affirm, both new and old. And therefore I conclude, that S. Iohn in this prophesie could not speake more plainely, except he shuld haue named Rome. For he nameth Babylon. He nameth *the great city, which then raigned ouer the kings of the earth.* He nameth *the citty scituate vpon seuen hils.* He nameth *the city which had 7. seuerall gouernments.* And therefore out of al doubt hee meaneth Rome. Wel then, sith it is so that Rome & al Romish power and authority shal fal flat down, & come to vtter destruction and desolation in this life, let al men take heed how they ioyn with Rome, how they ioyne with the Romish Church, and how they receiue the beasts marke, for assuredly they shal al be destroyed together, both in this life, & in that which is to come, as we shall heare by and by.

Apoc. 18, 9.
Apoc. 16, 16.
Apoc 19, 20.

Let al the wise men therefore, and al such as haue a-

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ny care of their ſaluation, follow the wholeſome counſell and aduiſe of the holy Ghoſt, which ſaith, *Goe out of her my people, that ye be not partakers of her ſinnes, and that ye receiue not of her plagues: for her ſins are come vp to heauen, and God hath remembred her iniquities.* Our onely wiſedome then wilbe to ſeperate our ſelues from the whore of Babylon, that is, from the Church of Rome, and to ioyne our ſelues with all ſpeed to the true Church of GOD, that is, the Church of the Proteſtantes, for this ſhall ſtand and florish: the other ſhall fall downe and periſh. Apoc. 18, 4. 5

But what then, ſhall we be ſory for the fall of Babylon and the ruine of Rome? No, no. The holy ghoſt counſelleth vs greatly to reioyce in her deſtruction and ouerthrow, ſaying, *O Heauens reioyce ouer her, & ye holy Apoſtles and Prophets, becauſe God hath giuen your iudgment on her.* We are therefore to bee ſo far from mourning and lamenting for the deſolation of Rome, as the Kings, Merchants, Mariners, & other her friends, as that it ought to be the very ioy and reioycing of our harts. For S. Iohn ſaith, that not only the holy Angels, Prophets, Apoſtles, & Martyrs ſhall reioyce at the deſtruction of Rome: but alſo all the Saints, & the whole body of the Church. And therefore he ſaith, that after the vtter ouerthrow of Rome, *He heard a great voyce of a great multitude in Heauen, ſaying, Hallelu-iah, that is, praiſe ye the Lord, for hee hath condemned the great whore, which did corrupt the earth with hir fornication, & hath auenged the blood of his ſeruants ſhed by her hand.* And again ſaith S. Iohn, Gods people are to reioyce in the ouerthrow of Rome. Apoc. 18, 20. Apoc. 19, 1. 2.

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they said, *Hallelu-jah, Hallelu-jah, Hallelu-jah*, thrice together, thereby expressing the great ioy and thanksgiuing, for the destruction and ouerthrow of the great Whoore: and euen so ought all that loue God, that loue the Church, and that loue the Truth, greatly to reioyce in the destruction of Rome, because this monster shall no longer oppresse the Israell of God. And sure it is, that the more zealous and godly that a man is, the more he will reioyce at the destruction of Popery: For a man cannot loue God and his Church, that doth not laugh in the destruction of that Antichristian and bloudy Kingdome. Let no man heere say, this is cruelty: this is want of charity: & want of pitty, to laugh in the destruction of any, or to reioyce at other mens harmes. But the most wise God saith, *Reward her euen as she rewarded you, and giue her double, according to her workes, and in the cup that shee hath filled to you, fill her the double. In asmuch as she glorified her selfe, and liued in pleasure, so much giue ye to her torment and sorrow.* And therefore I affirme, that no man ought to be moued with any compassion or pitty, for the ouerthrow of Rome. But herein that saying of the Prophet is true: *Blessed is hee that taketh and dasheth her Children against the stones*: And againe *bend thy bow, shoot at her, spare no Arrowes. For shee hath sinned against the Lord.* Moreouer wee are to obserue, that forasmuch as the Lord willeth and commandeth all men to reward Rome, as she hath rewarded vs, and to giue her double according to her workes, therefore we ought euery one of vs, as much as in him lyeth,

Apoc. 8, 6.

Pſal. 137.

Ier. 50, 14.

lyeth, and as his calling will beare, to doe his vttermoſt to pull downe Rome, the Magiſtrates by the ſword, the Miniſter by the worde, and the people by their prayers. For euen Chriſtian kings and princes, and all the nobles of the earth, muſt not be negligent to fight againſte Rome. For heerein that ſayinge is true: *Curſed is hee that doeth the vvorke of the Lorde negligently, and curſed is he that keepath back his ſword from blood.* Ier. 48. 10 For this cauſe I do vpon my knees night and day, moſt humblye and inſtantly intreate the GOD of heauen, that as he hath put into the hart of our moſt gracious and excellent Kinge, to hate the Whore of Babylon, and to be his greateſt inſtrument in the whole worlde, for the weakning and ouerturning of Rome, and defence of his moſt glorious Goſpell (which is his crowne and glory in al the Churches, and his great renowne in all Chriſtian kingdomes) ſo hee may conſtantly continne, and neuer ceaſe drawing out the ſworde of Iuſtice, til hee haue vtterly rooted out of his dominions, al the curſed crew of popiſh Iebuſites, and all ſuch as haue receiued the beaſtes marke, and eſpecially the Ieſuites and ſeminary Prieſtes which are the diuels brokers, the popes agents, and the king of Spaines factors in all kingdomes. Heere alſo I doe moſt humbly euen vppon my knees, with dropping eies, yea if it were poſſible with teares of bloude, beſeech and intreate the Learned and reuerend Fathers of our Churche, that they woulde bende all theyr power, and authoritye, with all their might and maine againſt the Ro-

miſh ſtrũpet, & the rather becauſe in theſe daies ſhe ſeemeth to make a head againe, hauing ſo many and great fauourers, that ſhee and her complices dare petke with their nebbes, and very boldly and confidently prate of a tolleration.

Heere alſo I doe moſt humblye and earneſtly intreat, all my learned and godly brethren, the miniſters and preachers of this Church of England, that in all their publicke teachinges, and priuate proceedings, they woulde make ſtrong oppoſition againſt Rome, and Romiſh religion. And I beſeech the God of Gods, that we may al ioyne together, with vnited forces, to march on valiantly againſt the armies of Antichriſte, and to ſpreade the euerlaſting Goſpell farre and nere, to the vtter ouerturning and beating downe of this Weſterne Babylon, and that howſoeuer wee may amongſt our ſelues differ in iudgement in ſome thinges, yet that there may be no breach of loue, or alienation of affections amongeſt vs, but that wee may all goe together hande in hande, and arme in arme, to preach GODS euerlaſting truth, & to ſet our ſelues againſt the common aduerſaries. For if that wee will not ſette our ſelues againſt them, yet they will bee ſure to ſette themſelues againſt vs. And thus much concerning the thirde maine poynt, which is the finall fall and deſtruction of Rome, euen in this world.

Now it followeth to ſpeake of the fourth mayne point, which is, by whome, and when Rome ſhall be ouerthrowne. But for the better vnderſtandinge of

of this point concerning the perſons that ſhall ouerthrow Rome, we are to obſerue, that S. Iohn deſcribeth the whore of *Babilon, ſitting vpon a ſcarlet coloured beaſt, hauing ſeauen heads, and ten hornes*, whereby is meant the Romane Monarchie, as hath beene ſhewed before. After this the Angell expoundeth vnto Iohn, what the heads, and hornes of the beaſte meane and ſaith, *that the ten hornes are ten kinges, or ten kingdomes, which yet haue not receiued a kingdom, but ſhal receue power as kings, at an hour, with the beaſt*: Apoc. 17, 4. Verſe 12

The ſence is, that theſe ten kingdomes, had not receiued ſuch power and authority, vnder the Emperours, as they ſhould vnder the popes, for there was great difference in theſe kingdoms vnder the popes, from that which they had beene vnder the Emperours. For they receiued farre greater power, and they carried another minde toward the papacy, then the Nations did before towarde the Empyre, for they did ſubmit themſelues to the papacye for Conſcience, and loue, euen as to the holy Church which they neuer did to the Empire.

And this is the reaſon, why the Holy-Ghoſt ſaith, *they had not receiued a Kingdome, but ſhoulde receyue power as Kinges, at one houre with the beaſt*. Which is not to be vnderſtood ſimply, but after a ſorte, for they had receiued kingdomes, vnder the Emperors, but not in ſuch ſort as afterwarde they did vnder the Popes. For the Romane Monarchie vnder the dominion of the popes, was in his greateſt height, and altitude, and the kings of Europe grew vp togeather

with the papacie in power, might and Dominion. And S. Iohn addeth, that *these ten kings or kingdomes were all of one minde, and did giue theyr power and authority vnto the beast*, that is, they did with might & maine, labour to vphold the Babylonicall strumpet. But the Angell telleth Iohn flatly, that the ten horns that is, the tenne kingdomes of the Empire, vvhich before had giuen their names, their power, and authority to the beast, to vpholde her and defende her, should now in these last dayes al change theyr minds and turne against her. For saith the Angell to Iohn. *The ten hornes vvhich thou savvest vpon the beaste, are they that shall hate the Whore, and make her desolate, & naked, and shall eate her flesh, and burne her with fire.*

Chap. 17, 13

Chap. 17, 36

Heere then it doth plainely appeare, who they be that shall ouerthrowe Rome, and by whome it shall bee destroyed. To witte, by the tenne Kings of Europe, or kingdomes of Europe, which some very lerned do reckon vppe to be these, England, Scotland, Germany, France, Spaine, Denmarke, Sweueland, Poland, Russia, and Hungary.* S. Iohns words are plaine, that these kingdomes which tooke part with the beast, shall take against her, and pull her downe. But we know, that all the kingdomes of Europe did take part with her, therefore it followeth that all the kingdoms of Europe shal take against her. And therfore it is very probable, that in time, France, Spaine, and Italy, shall turne against the beaste. We know that the rest of the kingdomes are already turned against the beast, and the beast hath loste seuen of hys hornes,

*If the holy ghost by the ten hornes do not meane a definit number, that is, iust ten: yet assuredly he meaneth all the kingdomes of Europe, and whatsoeuer else did once vphold the beast.

It is probable that Fraunce, Spaine, and Italy shall forsake the whor

hornes, the eight, which is France, beginneth to bee ſomewhat looſe, and to ſhake a little, which if it fall off, the reſt will follow after apace. The reaſon why the kingdomes, which were ſubiecte to the Romaine Empyre are compared to hornes, is, becauſe that as hornes are the ſtrength and defence of a beaſt, wherwith alſo hee puſheth downe other creatures, ſo the ſtrength and defence of the Romane Empire, and the papacie, was in the kingdomes which were ſubiect vnto them, and tooke part with them, whereby alſo they did mightily puſh at other Nations and kingdomes. Moreouer wee are to obſerue, that whereas S. Iohn ſaith, the ſame hornes which did vphold and defend the Whore ſhall pull her downe, it is not to be vnderſtoode of the ſame men, but of their ſucceſſors in the ſame kingdomes. For the Kings of England, Scotland, Denmark, Polonia, and other countries, which gaue their power and authority vnto the beaſt, are dead and gone. If wee reſpect the perſons of the men, and thoſe which ſucceede them nowe in theſe kingdomes, and pull downe the Whore, are other perſons; but becauſe they ſucceed & gouerne in theſe kingdomes, they are ſaide to bee thoſe tenne hornes of the beaſt. Then thus it is, theſe ten kings which now hate the harlot, are called the ten hornes of the beaſt; not becauſe they bee anye defence and ſtrength vnto him, but becauſe they ſitte vppon the ſame thrones of their auncestors, which did vpholde and maintaine him. But this one thing is very cleare and apparant out of the interpretation of the Angell,

that the ſame kingdoms which haue maintained Popery, ſhall put it downe, as we ſee already fulfilled in England, Scotland, Denmarke, and the reſt which haue embraced the Goſpel. And it is very likely that the other kingdomes which as yet haue not embraced the Goſpell, ſhal in Gods good time embrace it. For this ſeemeth vnto mee, to be a very good argument, taken from the words of the interpreting Angell. Thoſe ten kingdomes which haue vpheld Rome ſhal pul downe Rome: but France, Spaine, and Italy haue vpheld and do vphold Rome: Therfore *France Spaine, & Italy* ſhal pul downe Rome. To this may be added for confirmation: that *the euerlaſting Goſpell ſhalbe preached in theſe laſt dayes, to euery nation, and kindred, and tongue, and people.* Which I vnderſtand of all the Nations of Europe, which were ſubiect to the Roman Empire, and the Papacy.

Apoc. 14, 6.

And further that the holy ghoſt ſaith, that the preachers of the Goſpell from *Luthers* time, ſhall publiſh Gods truth amonge people and Nations, and tongues, and many kings: which I vnderſtand as before.

I am not ignorant that ſome good diuines make it doubtfull, whether Rome ſhal bee ouerthrowne by the Kings of Europe onely, or by the Turke alſo, and the kings of the Eaſt. For mine owne part, I dare not reſolutely determine of it, beeing a thinge to come, but the euent ſhall declare, and they that liue ſhall one day ſee it. It may be the Turke, and the Eaſterne princes may haue ſome hand in this buſineſſe. For

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the Roman Monarchy did stretch far that way, when it was in his highest elevation. But that which is alledged of *the drying vp of the waters of Euphrates, that the way of the Kings of the East might be prepared*: proueth nothing, because it is an allusion to *Darius* and *Cyrus*, which were kings of the East, and tooke olde Babylon by drying vp the waters of *Euphrates*, and leading ouer their armies, as we haue heard before. Apoc. 16. 12

I do thus then resolue and conclude, that the Turke and the Eastern Kings may hapily haue some stroke in this work. But it seemeth most probable vnto me, that the kings of Europe shall be the greatest agentes in this action. For the words are plaine, that the kings of the earth which sometimes were subiecte to that monstrous beast, should now at last shake off the yoke of her seruitude, and withdrawe the obedience of their subiectes from her, *And should hate and abhorre the harlot of Rome, and shoulde make her desolate.* By withdrawing their subiectes from her obedience, *and naked*, by spoiling her of her treasures, *and shall eate her flesh, and teare her in peeces* for pure hatred, *& burne her with fire*: that is, bring her to vtter destruction. The kings of Europe shal ouerthrow Rome. chap. 17. v. 8

So that shee which before at her pleasure might commaunde all Princes to beginne Warre, to cease from Warre; to defende her quarrelles, and to annoy her enemies: nowe is gladde to flatter a fewe seduced Princes to take her part, that shee bee not vtterly forsaken of al men whatsoeuer. Or else to practise by treason, & treacherie, subborning the Iesuits

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thoſe rogues and Vagabonds, to ſtirre vp tumults among the people, and to trouble godly eſtates, and common-wealthes, that deſpiſe her Dominion, but aſſuredly without all hope, euer to recouer her auncient tyranny. But here it may bee obiected, that the preaching of the Goſpel, is the greateſt and ſtrongeſt meanes to ouerthrow Babylon. And therefore how can it bee done by the Chriſtian princes. I anſwere that it is true indeede, that of all other meanes, the Goſpell is the ſtrongeſt, but the thing is this. Firſte, the Goſpell beeing ſet abroach, ſhall detect and diſcouer the Whoore of Rome, and all her abhominable doctrine and filthineſſe, which the Chriſtian Princes eſpying, ſhal renounce her, make warre vpon her, and ſlay in the fielde thouſande thouſandes of her ſouldiors as wee haue hearde before. And hitherto concerning the perſons, that ſhall ouerthrow Rome.

Nowe it followeth to ſpeake of the time when it ſhall bee deſtroyed. Which of all the reſt is a thing moſt harde to be decided. For the holy-ghoſt ſaith, *why ſhould not the times bee hid of the Almighty: So as they which knowe him, ſhoulde not forſee the times appointed of him.* And againe, *the wordes are cloſed and ſealed vp, vntill the time determined.* And againe, *it is not for you to know the times or the ſeaſons, which the father hath put in his owne power.* Yet euen in this point, I will by Gods aſſiſtance, ſet downe ſo much as is reuealed, and ſo much as GOD hath giuen mee to ſee. Firſt I doe confeſſe that God in his Worde, hath

Iob. 24, 1

Dan. 12, 9

Act. 1, 7

hath ſet downe the iuſt period, and preciſe determination of all the greateſt afflictions and perſecutions, that euer came to his Church, before the comming of his Son in the fleſh, for the comfort thereof, as that of Egypt, after the expiration of foure hundered and thirty yeeres: that of Babylon after the date of ſeuentie yeares: that of the *Medes* & *Perſians*, after the determination of an hundred and thirty yeares: that of *Alexanders* ſtate after ſixe yeeres: that of *Magog* and Egypt, after 294. yeares. So likewiſe that of Chriſts death and reſurrection, after ſeauentie ſeauens, or ſeauenty weeks, which make 490. yeeres, as the Angell *Grabrtell* foretold, vnto the Prophet *Daniell*. But concerning the iuſt period and preciſe determination, of the perſecutions of the Church ſince *Chriſt*, by the Roman Empire and the papacy, we find not the like ſet downe: & hereof there may be two reaſons yeelded First becauſe the Church of the Iewes were not vnder ſo cleare, and pretious promiſes as we are, therefore it was needfull, for the better ſtrengthning of their hope & cõfort in afflictions, that they ſhould knowe the very time determined: but becauſe the Church of the Chriſtians liueth vnder moſt cleere & comfortable promiſes of deliuerance, therefore God according to his deepe wiſedome would haue our faith exerciſed in an aſſured expectation of the accõpliſhment therof, though the preciſe time be concealed. An other reaſon may be this: the vtter ouerthrow of Rome, falleth out to bee, but a little before the comming of Chriſt to iudgment, as appeareth in Dan. 8. Dan. 11. Dan. 9. 42.

this propheſie. Now then, if wee knew the day or yeere certainely, when Rome ſhould fall finally, it would giue vs too much light, vnto the knowledge of the laſt day, which God in great wiſedome, hath of purpoſe hid from the knowledge of all men: yea, and of Angels. I know right well, that a certain learned writer, doth preciſely determine the vtter deſtruction of Rome to fall out, in the yeere of our Lord 1639. But by the fauour of ſo excellent a man bee it ſpoken, I ſee no ſufficient ground thereof. But touching this matter, of the time of Romes finall fall, I will deliuer mine opinion, and my reaſons, ſubmitting my ſelfe to the iudgement of the learned, for I would be loth, in this or any other thing, to goe beyond my compaſſe, or to paſſe the bounds of modeſty, and humility, and therefore do refer all to be tried by the ſicle of the ſanctuary.

Napier in Apo. 14. page. 283.

I doe therefore thus iudge, that the vtter ouerthrow of Rome ſhall bee in this age, I meane within the age of a man: my reaſon is this. We of this age, liue vnder the opening of the ſeauenth ſeale, the blowing of the ſixt Trumpet, and the powring forth of the ſixt viall. For the firſt it is manifeſt, becauſe the opening of the ſeauenth ſeale, contayneth all thinges, that ſhall fall out to the end of the world: as hath beene ſhewed and prooued before. For the blowing of the ſixt Trumpet, that alſo is plaine, becauſe vnder the blowing thereof, the little Booke was opened, and the Goſpell preached, as wee ſee in this age. For the powring downe of the ſixt viall of

Apoc. 8. 1.

Apoc. 10. 2 verſe. 10, 11.

of Gods wrath, that alſo is moſt cleere, becauſe ther-vpon the great riuer Euphrates drieth vp, and the Ieſuits are ſent out, to ſollicit the kinges of the earth to battaile againſt the Church, as wee ſee fulfilled in theſe our daies. Then I reaſon thus, Rome muſt fall downe finally, in that age wherein the little booke is opened, and the euerlaſting Goſpell preached: but in this age, the little Booke is opened, and the euerlaſting goſpell preached, therfore in this age, Rome muſt fall downe finally. And againe I reaſon thus: Rome muſt fall down finally in that age, wherin the Riuer Euphrates, that is, the fortification of Rome drieth vp, and the Ieſuits are ſent forth, to ſtop the leake thereof: but all this falleth out in this age, as we ſee with our eies. Therefore in this age Rome ſhall fall downe finally. The reaſon of the propoſition is, becauſe in this age the popiſh armies ſhall come to *Armageddon*.

Apoc. 14, ver. 6, 8.

Apoc. 16, 16.

It is very probable that Rome ſhal fall finallie in this age.

Moreouer this I ſay, and not I, but the Lord, when the ſeuenth Angell bloweth the ſeuenth Trumpet, then commeth the end of the world: But the ſixt Angell, hath ſounded the ſixt trumpet long agoe, as appeareth by the effects: Therefore it cannot bee long ere the ſeuenth Angell blowe. But Rome muſt fall downe finally, before the ſeauenth Angell blowe, as hath beene ſhewed before. Therefore the vtter fall of Rome cannot be long deferred.

Apoc. 10, 6, 7

I doe not determine either of day, month, or yeere, becauſe it is not reuealed. But I geſſe at an Age, becauſe the Holy Ghoſt pointeth vs vnto an agent.

If any man ſee further I will eaſely yeelde vnto him, and thanke God for his light.

But all theſe things I ſet downe for the comfort of Gods Church, not deſiring to vnderſtand aboue that which is meete to vnderſtand: but to vnderſtand according to ſobriety.

Chap. 14, 8. Chap, 18, 3. Chap, 19. 3. chap, 17. 2

Now it reſteth to ſpeake of the laſt maine poynt which is the cauſes of Romes vtter ruine and ouerthrow: which firſt of all are ſet downe foure ſeuerall times for falling, to be, becauſe *ſhee made all nations drunke with the wine of the wrath of her fornication.* They which outwardly make others drunk, or commit fornication with others, are worthy to be ſeuerely puniſhed.

How much ſorer puniſhment are they worthy of which do the ſame ſpiritually: and therfore woe bee to Rome.

Chap. 16, 6. Chap. 18. 24. The cauſes of Romes vtter downefall.

Another cauſe of the deſtruction of Rome is, for that ſhe hath ſhed the bloud of all the Prophets, Martyrs, and Saints: as it is written. *In thee was found the bloud of the Prophets, and of the Saints, and of all that were ſlaine vpon the earth.* What is hee worthy to haue, that is a moſt cruell bloud-ſucker: nay what is he worthy to haue, that ſhall murther a kinges Children: yea, that ſhall murther his eldeſt Sonne and heire apparant to the crowne.

Chap. 11, 8.

But Rome hath murthered thouſands of the king of Heauens Children. Yea, Rome hath murthered the great heire of Heauen and earth, I meane the very Sonne of God. For Chriſt was put to death by the Roman power and authority, and by a Romane Iudge, as before hath beene ſhewed. Therefore let all men

men iudge what *Rome* is worthy to haue. Moreouer, S. Iohn telleth vs that *Rome with her enchantmentes hath deceiued all nations*. Then let the matter be referred to the iudgment of any indifferent man, to determine and ſet downe what puniſhment ſorcerers, and enchanters, are worthy of: eſpecially ſpirituall ſorcerers, and enchanters. Beſides all this, the holy Ghoſt ſaith, that *Rome is the habitation of deuils, and the hold of all foule ſpirits, & a cage of euery vnclean and hateful bird*. What thinke you is like to come of an habitation of Diuels? What trow yee will bee the end of a ſhoule of foule friends, and a company of moſt vgly monſtrous hel-cats? What is like to become of a Cage of Howlets, Rauens, and Vultures. Yea, a neſt of Vipers, Toads, Snakes, Adders, Cocatrices, & all the moſt ſtinging Serpents and venemous vermin in the world? What wilbe the end of pild prieſts, filthy Friers, mangy Monks, rouging Ieſuits. Are not theſe a cage of vncleane birds? What do they ſtudy, what do they plot, what do they practiſe euery day, but ſeditions, periuries, murthers, conſpiracies, treacheries, and all manner of villanies? If I had no other reaſon to perſwade me that Rome ſhall fall & come to a miſerable end, yet this onely would make me ſo to thinke, that theſe villanous Ieſuites doe reach and conclude in their curſed conuenticles, that it is not onely lawfull but alſo meritorious to murther any chriſtian prince, that is not of their catholike religion: Oh monſtrous villains: ô moſt hideous helhounds: haue not theſe monſters ſuborned diuers deſperate Chap. 18. 23 Chap. 18. 2.

catiffes, to embrue their hands in the bloud of Christian princes How many haue bin their plots? how desperate haue beene their practises, to murther and poison our late Queene Elizabeth, the French King, and our most gracious and woorthy king that now raigneth, and other Christian princes. But can such proceedings prosper? can such courses bee blessed? can a man bee established by iniqnity? No, no, let them know for a certainty, that God will crosse and curse al such diuelish proceedings, as hitherto he hath don, his most holy name be praised. But if any man list to know more of the proceedinges, and practises of Iesuits, let him read master Doct. *Sutclieffe* his answer to *Parsons* wardword, a booke worthy to be read & knowne of al men. But now to grow to a conclusion of this point, and to winde vp togither all the reasons and causes of Romes ruine, thus I do determine, that forasmuch as Rome is the great whore, *with whō haue committed fornication all the kinges of the earth*, forasmuch as *Rome hath made all Nations drunke with the wine of her fornication*: forasmuch as *Rome hath deceiued all nations, with her inchauntments*: forasmuch as *Rome is a den of diuels, and a cage of vncleane birds*: forasmuch as *Rome hath shed the blood of Apostles, Martirs & Saints*: forasmuch as *Rome hath murdered the son of God*. Therfore it shal at last cōme to most miserable destructiō, being that *Chittim* which in the end must needs perish, for what punishment, what paine, what torture, what torment can be inough for this damnable whore, which hath committed such execrable & most

chap. 17. 2

Numb. 24. 24

moſt outragious villanies?

Be it therefore knowen vnto all men by theſe preſents, that Rome for all her monſtrous and prodigious ſins, ſhall fall ſtill more and more, and come to a feareſull deſtruction, euen in this life. But ſome man may ſay, what ſhall become of Rome, and of all her friendes after this life. S. Iohn anſwereth, *that if any man worſhip the beaſt and his image, & receiue his mark in his forehead, or on his hand, the ſame ſhall drinke of the wine of the wrath of God, and he ſhall be tormented in fire and brimſtone, before the holy Angels, and before the Lambe. And the ſmoak of their torment ſhall aſcend, and they ſhall haue no reſt, day nor night, which worſhip the beaſt, &c.* Heere is ſentence of eternall damnation, paſſed vpon all the friends of Rome. Oh that all papiſts would conſider this in time, and thinke with themſelues, what a wofull thing it is to bee a Papiſt, for they and their kingdome muſt goe downe in this life, and in the life to come, they muſt be tormented in hell fire for euer. For S. Iohn ſaith flatly, that all papiſtes *ſhall bee caſt into the great Wine preſſe of the wrath of God, where they ſhall be ſtrained and tread, till blood come out of the wine preſſe, vnto the horſe bridles, by the ſpace of a thouſand and ſix hundred furlongs.* And againe hee ſaith, *that the Beaſt and the falſe Prophet were taken aliue, and caſt into a leake of fire, burning with brimſtone.* Let all men therefore take heed, how they ioyne with the Papiſtes, for wee ſee what ſhall bee their ende, both in this life, and the life to come. Therefore let all Gods people, come out of Babylon,

Apoc. 14. ver. 9. 10. 11.

Apoc. 14. ſ. 20

Chap. 19. 20.

and

and haſten out of *Sodome*, leaſt they be wound vp in their iudgments. Let all wiſe men practiſe the pollicy of the *Gibeonits*, who when they ſaw that *Ioſuah* did ſo mightily preuaile againſt the *Canaanits*, and beare down all before him, did very politikely prouide for their owne ſafety, and by ſubtile meanes enter into league with *Ioſuah*, and the *Iſraell* of God. So let all that haue any care of their owne ſaluation, ſpeedily forſake Babylon, which otherwiſe will fal vpon their heads, and fly to *Zion*, which ſhall ſtand faſt for euermore. And thus hauing reduced all the fiue Chapters following, to proue theſe foreſaid points, I will proceede vnto the twentith Chapter: for there is almoſt nothing of any moment or difficulty in the 15, 16, 17, 18, and 19. Chapters, but it hath beene already opened and expounded.

CHAP. XX.

SAint *Iohn* hauing in the former chapters, plainly and plentifully ſet downe the vtter ouerthrow both of the beaſt and the falſe Prophet, that is, the Romane Empire, and the Papacy, doth now in this Chapter ſet forth the condemnation of the Dragon, their graund Capraine, which ſet them all on worke. For there hath as yet, beene no motion of him, which hath beene the beginner and raiſer vppe of the reſt, and the great worker of all miſchiefe, therefore now commeth his iudgement and con-

condemnation, now becauſe hee hath beene a more generall worker, & his miſchiefe hath extended larger then the kingdom of Antichriſt, therefore in this 20 chapter there is an Hiſtory of him, ſet forth by it ſelf. Firſt how he ſeduced the nations before the comming of Chriſt: afterward how Chriſt at his comming bindeth him, by the light of his Goſpell, from ſeducing the nations, and ſo holdeth him ſhut vp, for the ſpace of a thouſand yeeres, in which the Church did flouriſh greatly, and many were raiſed vp vnto the ſpirituall life. But when the thouſande yeeres were expired, Sathan was let looſe and went forth againe to ſeduce, and by the great Antichriſt, and the Turk, gathered innumerable multitudes into his armies, to fight againſt the Church, which armies are called *Gog* and *Magog*.

But they are all ouercome and deſtroyed, and that olde Serpent himſelfe is caught, and together with his Inſtrumentes, the Beaſt, and the falſe Prophet is caſt into Hell fire, to bee tormented for euer. And this is the ſumme and principall drift of this Chapter.

It containeth fiue principall things, as it were the fiue parts thereof.

The firſt is, the binding and chaining vppe of Sathan, by our Lord Ieſus, for the ſpace of a thouſand yeeres. verſe 1, 2, 3.

The ſecond is, the flouriſhing of the Church, during the time of Sathans captiuity, verſe 4, 5, 6.

The thirde is, the looſing of Sathan after the verſe 7, 8, 9.

thousand yeeres expired, and the wofull effects thereof.

verse 10 The fourth is, the casting of the Deuill into a lake of fire and brimstone, where the beast and the false Prophet were.

verse 11, &c. The fift is a glorious description of the last iudgement, wherin euery man shal be iudged according to his workes.

The text.

Verse 1 *AND I saw an Angell come downe from heauen, hauing the key of the bottomlesse pit, & a great chain in his hand.*

Verse 2 *And he tooke the dragon that old Serpent, which is the diuell and Sathan, and bound him a thousand yeeres.*

Verse 3 *And cast him into the bottomelesse pit, and hee shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeeres were fulfilled: so after that he must be loosed for a little season.*

This Angell heere spoken of, is our Lord Iesus, who is therefore said to haue the key of the bottomlesse pit, because hee hath power and authority ouer hell and death, as we haue heard before.

Chap. 1, 18. By the chaine in his hand, is meant the doctrine of the Gospell.

The time when Sathan was thus taken and bound, was, when Christ first preached the Gospell, and his Apostles after him, to all nations.

The

The cause why hee was now bound and chained vp, was, for that he had a long time seduced all nations, and raigned as King & Lord ouer the Gentiles, and greatly seduced the Iewes also.

The time of his imprisonment is set downe, to be a thousand yeeres, that is, al the time from the preaching of Christ and his Apostles, vntill *Gregory* the seuenth, and other monstrous Popes, which did let Sathan loose againe. Which space of time is gessed by the learned, to be a thousand yeeres, or thereabouts. But heere it is to bee obserued, that this bynding of Sathan, is not to be taken simply, and absolutely, as though Sathan was so bound and chained vppe, for this thousand yeare, that hee could not seduce at all, or doe no mischiefe at all, after the preaching of the Gospell by Christ, and his Apostles? I say this is not to be taken simply, but after a sort, that is, that hee could not so generally and vniuersally seduce all nations as hee hadde in former time, before the comming of Christ. For otherwise it is well knowne, that euen after Christs time, he did greatly persecute the Church, bring in many errors and heresies, and harden and blind many mens heartes: but yet al this was nothing, in comparison of that which hee had wrought in former ages, when hee was euen as it were the God of the worlde, and the Gentiles worshipped him as God, as the Apostle teacheth, *that all the worshipp of the heathen nations, was the worshipp of diuels.* And againe, *that God in times past suffered all the Gentiles to walke in their owne wayes.* And then was

1 Cor. 10.

Acts 14, 16.

Sathan a great prince indeed. But now commeth a chaine for him: for *Chriſt* preacheth the Goſpel, and
Luke, 10, 18 ſendeth forth his diſciples with power, and thereupon ſaith, *I ſaw Sathan fall down like lightning*: For the preaching of the Goſpell, beateth downe the kingdome of Sathan and ſinne.

Moreouer it is to be noted, that notwithſtanding all Sathans power and might, craft and ſubtilty, yet this Angell which hath the key of the bottomles pit, doth apprehend him and ſhutte him vp, and ſeale the dore vpon him: ſo that he cannot get abroade to ſeduce ſo generally as in former time.

But S. Iohn ſaith, that *after a thouſand yeers, he muſt be looſed for a little ſeaſon*: that is, the time wherein the great Antichriſt ſhoulde beare the ſway: which was ſome 4. or 5. hundred yeares. For the Goſpel did preuaile in ſome meaſure in the worlde, a thouſande yeers after *Chriſt*, & the principles & grounds of true religion cõtinued in the church, vntil the ful looſing of Sathan, though with many blottes, corruptions, and abuſes. For after the firſt ſix hundred yeeres, the cleere ſinceritie of the truth was much dimmed with errours and hereſies, but yet the maine grounds dyd remaine till the full expiration of the thouſand years, Nowe wee knowe that the Goſpell hath beene preachéd in theſe laſte dayes, aboue threeſcore yeeres, Therefore it followeth, that the ſtrength of poperye continued not much aboue 500. yeeres; VVhich heere the Holy-Ghoaſt for our comfort, calleth a
Chap. 11 a little ſeaſon: of vvhich wee haue heard before, and there-

therefore I do heere omit it.

And I ſaw ſeats, and them that ſate vppon them, and iudgment was giuen vnto them. And I ſaw the ſoules of them that were beheaded for the witneſſe of Ieſus, and for the word of God, and which did not worſhip the beaſt, neither his Image, neither had taken his marke vppon their foreheades, or on their handes, and they liued and raigned with Chriſt a thouſand yeere. Verſe 4

But the reſt of the dead men ſhall not liue again, vntill the thouſand yeeres be finiſhed: this is the firſt reſurrection. Verſe 5

Bleſſed and holy is hee that hath part in the firſt reſurrection. For on ſuch the ſecond death hath no power. But they ſhall be the Prieſtes of God, and of Chriſt, and ſhall raigne with him a thouſand yeere. Verſe 6

Heere now is ſet foorth the eſtate of the Church militant, for the ſpace of the thouſand yeare, wherein Sathan was chained vp. For it is ſayd heere, that the Church dyd growe and flouriſh: yea, and greatly exerciſe her power and authority, during that time. And therefore Saint Iohn ſaith, that *he ſawe ſeats, and they ſate vpon them, and iudgment was giuen vnto them.* Whereby he meaneth, that the Apoſtles and their ſucceſſours, had their Chaires, Seates, and Conſiſtories, wherein they did both preach the worde, and execute the Church cenſures: as the Scribes and Phariſeies before had ſit in the Chayre of *Moyſes*: and I take it, the latter part of the fourth Verſe, is to be referred to the firſt clauſe, to wit, that *the Church did liue and raigne with Chriſt, a thouſand*

yeeres. Which is not to be vnderstood of the church triumphant, as some do take it, and all the rest of this fourth ver. but of the flourishing estate of the church militant, during the time of Sathans captiuity: for al the faithfull do after a sort liue & raign with Christ, euen heere in the earth, when they ouercome the world by faith, and subdue Sathan and sinne, by the power of grace.

Now wher it is said that *Iohn saw the soules of them that were beheaded for the witnesse of Iesus, &c.* It is to bee vnderstood of those, which in the time of the persecuting Empire, & growing of the Papacy, were slaine for the truth. For the second beast, which is the dominion of Popes, raigned not in those thousand yeeres, in the which Sathan was bound, but yet dyd grow by degrees towards their height, & vsed great tyranny against the Seruants of God, before Sathans full loosing.

The *Chiliasts* or *Millinaries*, doe fondly gather from this scripture, that after the ouerthrow of Antichrist, the Lord Iesus would come & raigne with the faithfull heere a thousand yeeres vpon the earth, and that in this time, that Christ should so raigne, as a great and glorious King vpon the earth, his subiects shold enioy all manner of earthly pleasures, and delights. This fooliish error is confuted by the words that follow in the text, as we shall see afterward.

Whereas he saith, *the rest of the dead shall not liue againe.* It is to bee vnderstood, of such as were spiritually dead, that is, such as did despise the Gospell, which

which was preached thoſe thouſand yeeres, & were not thereby reuiued and quickned vnto eternall life, but did ſtill remaine, as men dead in ſinnes, and treſpaſſes.

Therfore the meaning of S Iohn is, that as in the thouſand yeeres, many that heard Chriſt and his Apoſtles, and their ſucceſſors, were raiſed vp from the death of ſinne, to the life of righteouſneſſe, ſo many others were not quickned by their doctrine, but ſtill dwelt in their ſinnes, whom he calleth *the reſt of the dead*: and he ſaith, *theſe ſhall not liue againe*, meaning the life of G O D, or the life of grace: and whereas he addeth *vntill the thouſand yeers be finiſhed*, he meaneth neuer, or not at all, for ſo the word *vntil*, is often taken in the Scriptures: and it is ſure, that after the expiration of the thouſand yeeres, they did not liue the life of God, and the life of the ſpirit. For then the Deuill was let looſe vppon the world, to worke his pleaſure, and to ſeduce with all efficacy of errour and iniquity.

Whereas it is ſaid, *this is the firſt reſurrection*, he meaneth the riſing from ſinne, to the life of righteouſneſſe, which was in the thouſand yeeres of the goſpels preaching, and therefore hee addeth, *that he is bleſſed that hath part in the firſt reſurrection, &c* & ſaith, *that all ſuch ſhall raigne with Chriſt a thouſand yeeres*. Which is meant of the raigne of the faithfull euen vpon earth, for the ſpace of that thouſand yeers, in which Sathan was bound: but yet excludeth not their eternall glory in the heauens.

And

Verſe 7 *And when the thouſand yeers are expired, Sathan ſhal be looſed out of his priſon.*

Verſe 8 *And ſhall go out to deceiue the people, which are in the foure corners of the earth, euen* Gog *and* Magog, *to gather them together to battaile, whoſe number is as the ſand of the ſea.*

Verſe 9 *And they went vp vnto the plaine of the earth, and they compaſſed the tents of the Saints about, and the beloued Citty: But fire came downe from God out of Heauen, and deuoured them.*

Now S. Iohn telleth vs, that after the determination of the thouſand yeeres, Sathan ſhall be let looſe vpon the world, for their vnthankefulneſſe, and contempt of the Goſpell, to ſeduce and deceiue, euen as much as euer hee did. No maruaile therefore, that the two great and monſtrous Hereſies of Popery and Mahometrie, did now beginne mightilie to grow and increaſe in the Worlde. For what other thing can be looked for, after this letting looſe of Sathan.

But we are to obſerue, that as Sathan was bound by degrees, through the miniſtery of Chriſt, and his Apoſtles, and their immediate ſucceſſors, ſo alſo he was looſed by degrees, by the preuailing of hereſies, till the great Antichriſt was hatched, and brought into the poſſeſſion of his curſed Chaire. For Sathan was not fully looſed, till the yeere of our Lord 998. At what time *Silueſter* the ſecond, came to bee pope, who was in league with the Diuell. Stories doe report, that at his death hee called for the Cardinals,

and

and confeſſed that he had familiarity with the diuel, and how hee had giuen himſelfe vnto him body and ſoule, ſo that hee might come to the papall dignity.

After him ſucceeded ſundry other Popes, which were notorious monſters, ſome of them murderers, ſome poiſoners, ſome ſorcerers, ſome coniurers. By whom the diuell was fully looſed, all light of the goſpell, and true religion being in a manner cleane put out, & moſt abhominable Idolatry, & all manner of villany ſpreading ouer the face of the earth, & therefore S. Iohn ſaith, *that Sathan being fully looſed, hee went forth to deceiue the people, which were in the foure corners of the earth, euen Gog and Magog, &c.* This ſeducing by Sathan, heere ſpoken of, is the ſame with that which is ſpoken Chapter 13. onely this excepted, that this of *Gog* and *Magog* is more general. We reade there how all Nations, kindreds, and tongues, were made to worſhippe the image of the beaſt, and to receiue his marke; but that is to bee extended no further then to thoſe kingdomes which were ſubiect to the papacie.

But here by theſe armies of *Gog* and *Magog*, are vnderſtood all the chiefe enemies of the church, in theſe laſt daies, ſince the looſing of Sathan, both open and ſecret, both Turke and pope for the Turke is an open enemy: the Pope a more cloſe enemy. *Gog* ſignifieth *couered*, *Magog vncouered*, whereby is noted the pope & the Turk. For the pope cõmeth couered vnder the name of *Chriſt*, and *Chriſts* vicar, *Peters* ſucceſſor &c.

But the Turke commeth vncouered, for he openly denieth, and impugneth Chriſt.

Moreouer the names of *Gog* and *Magog*, are here ſet downe, to note of what countries theſe chiefe enimies ſhould ſpring: to wit, out of *Scithia, Siria, Arabia, Italy, and Spaine.* For *Magog* was the ſon of *Iapheth, Gen.* 10, ver, 2. of whom came the Scythians. *Gog* was the name of a great Captaine in the leſſer *Aſia*, which built a city, and named it after his owne name *Gogkartah*, that is, the cittie of *Gog*. And it is put in the propheſie of *Ezechiel*, for the whole region of the leſſer *Aſia*, and *Syria*. Wherby the prophet did foretell, that the great enemies of the Churche ſhuld ariſe out of thoſe coaſts. As in very truth they did, for out of *Egipt, Scithia, Siria*, and the leſſer *Aſia* did ſpring vp *Ptolomeus, Sileucus, Antigonus, Caſſander*, and the reſt of *Alexanders* poſterity, which vexed and oppreſſed the Iewes, by the ſpace of 294. years, euen vntill the comming of the Meſſias, at what time the deuided Greeke empire was ouerthrowne, and tranſlated to the Romans.

Furthermore it is to bee noted, that the Prophet *Ezechiel* ſaith, *that Gog is the chiefe prince of Meſech & Tuball.* By *Meſech* he meaneth Arabia, and by *Tuball* Italy and Spaine: noting thereby the Countries & kingdomes from whence the great perſecutors of the Church, from the returne out of the captiuitye of Babilon, vntill the comming of the *Meſsias* ſhould ariſe For aſſuredly thoſe enemies, were collected of diuers nations, but ſerued chiefly vnder the princes of

of *Asia* the lesser, of *Siria*, and of *Scithia*. Nowthen to conclude: *Gog* and *Magog* in *Ezechiell*, are put for these princes of those contries, which were the chiefe Captaines in gathering great and mighty armies vnto battaile, against the Children of Israell, after they were come out of the Captiuity of Babilon. And the phrophet there in one summe vnder the armies of *Gog* and *Magog*, comprehendeth all the enimies that fought against them, from time to time, after the captiuity, vnto the comming of Christ. And now for the aplication of this, vnto the enemies of the church vnder the Gospell, wee must first note, that through this booke, the figures and phrases of speech are taken out of the law and the prophets. Now therefore when the Lorde woulde set foorth in one summe all the enemies of the Church, which Sathan mustereth after the time of his loosing out of prison, before the comming of Christ to iudgement: there is no one place more fit, to set forth al these armies, then those armies of *Gog* and *Magog*, and therefore the names, euen *Gog* and *Magog* are here brought in, to set forth these huge armies of the Turke, and of the pope, and of all the enemies of the Church in these last daies, which should gather themselues to battaile, being in number as the sande of the sea; as Saint Iohn saith, *yea did couer the vvhole face of the earth vvith theyr multitudes, and compasse the tents of the Saints about, & the beloued Citty*, that is, did make warre against the Church and people of GOD, which in comparison of them, were but as a few tents, or some little Cittie.

But marke what followeth, and conſider the yſſue of the battaile. The holy ghoſt ſaith expreſſely, that *fire came down from God out of heauen, and deuoured them.* Which doth plainely ſhew that the armies of *Gog* & *Magog*, though neuer ſo huge, ſhalbe deſtroied by the fire of Gods wrath.

Now from this I gather, that as the armies of the pope ſhall go downe ſtil more and more, as formerly hath bin ſhewed, and as experience in many yeares good ſucceſſe, both in Ireland, Netherland, & againſt Spaine alſo, hath partly proued, (GODS moſt holy name be praiſed) ſo alſo the armies of the Turke ſhall be ouerthrowne, ſo far forth as they fight againſt the true Church, or at leaſt be ſo kept back, that they ſhal not be able to compaſſe the tents of the Saints, as we ſee and feele this day, God be thanked.

Verſe 10 *And the Dinell that deceiued them, was caſt into a lake of fire and brimſtone, where that beaſt, & that falſe prophet are and ſhall be tormented, euen day and night, for euermore.*

Heere is ſet downe the Diuells doome: to witte, that he ſhal be caſt downe into the infernall pitte, as well worthy both for his ſeducing all nations, & ſtirring vppe the armies of *Gog* and *Magog*, againſt the Church, euen to roote it vp, if it were poſſible. Therefore Saint Iohn telleth vs, that foraſmuch as he is the author of all miſchiefe, and he that hath ſet all the reſt a worke, therefore both he and his inſtruments

ments the beaſt, and the falſe prophet, *God* and *Magog*, ſhall all drinke of the ſame cuppe of Gods eternall wrath, and bee all throwne downe together into one cloſe priſon, which is that gaſping gulfe and infernall lake, that burneth with fire and brimſtone, for euer.

Loe then, what ſhall be the ende of the diuell, the Pope, the Turke, the Emperour, the King of Spaine, the Cardinall, and all other the diuels inſtrumentes, which heere in earth haue perſecuted the Church, and compaſſed the tents of the Saints, and the beloued Ciry.

Nowe after all this in the fiue laſt Verſes, Saint Iohn entreth into a liuely and cleere deſcription of the laſt iudgement. Firſt noting the terror and maieſty of the Iudge himſelfe, in this, that *from his face both Heauen and earth fled away*: that is, no creature Ver 11 ſhall be able to endure his angry countenance, in that day: and yet withal ſetting down the purity and vprightneſſe of his iudgement and iudgement ſeat, calling it *a white Throne*. And after this, the generall ci- Verſe 12 ting and perſonall appearing of all men before him, of what degree, eſtate, or condition ſoeuer. For both *death an hell, ſea and graue, did deliuer vp their deade.* And al without exception, came to iudgement. And the books of their conſciences were opened, (for euery mans work is ingrauen vpon his conſciẽce, as it wer in letters of braſſe, or with *the point of a diamond*, Ier. 17, 2 Verſe 13 as the prophet ſpeaketh.) *And they were iudgeth of*

those things which were written in the bookes, according to their workes, and according to the testimony of theyr
Verse. 14. *own consciences. And death and hell,* that is, al the heirs of death & hell, euen all the society of reprobates, both papists, Atheists, and al vnbeleeuers, *yea, whosoeuer were not found written in the booke of life, wer cast*
Verse 15. *into the lake of fire,* which is the second death. Now, here I would haue it diligently obserued, that the holy-ghost hath three seueral times in this book described the last iudgement, to wit, in the latter end of the 11. Chapter, in the latter end of the 14. Chapter, and now in the latter end of this Chap. And moreouer I would haue the order and causes of these descriptions well waighed. For in the 11. Chapter hauing before described the kingdome of the pope, and the Turke, with their ouerthrow, and also the preaching and preuailing of the Gospell in these last dayes, hee commeth to describe the last iudgement. In the 14. Chapter hauing set downe, *that the euerlasting gospel should be plentifully preached in this last age, & the ouer throw of Babylon,* immediately following, foorthwith he proceedeth to the discription of the last day: In this Chapter hauing before concluded of the vtter ouerthrow of Rome, of the beaste, and the false prophet, of *Gog* and *Magog*, and all aduersary power, at length hee proceedeth to this description of *Christes* second comming, which wee haue heard of. And out of all this, I do gather, that the vtter ouerthrow of the pope, & al his adherents, shalbe in this life, a litle before the comming of *Christ* vnto iudgement.

Chap.

Chap. 21.

AS wee haue heard before of the vtter ouerthrow of the beast, and the false prophet, and all theyr adherents, and also of the euerlasting condemnation of the dragon, that old serpent, which set them all a worke. So now in this Chapter, wee are to heare of that most happye and blessed estate, which the faithfull shall dwell in for euermore: so that the mayne drifte of this Chapter is, most fully to describe that infinit glory and endlesse felicity, to the which al the 144000. that is, all the elect of God, shall be aduanced, when both the beast, and all that haue receiued his marke, shall bee cast dovvne into the infernall lake.

This Chapter may very fitly bee deuided into 4. parts.

The first, is a description of the renouation of the world, and the restauration of the creature. Verse 1

The second is, a laying foorth of the most glorious estate of the Church, when it shall be freed from all misery. Verse 2, 3, 4

The third is a protestation of God himselfe, concerning the renouation of all thinges, the felicity of his elect, and the endlesse paine and torment of all reprobates. Verse 5, 6, 7, 8

The fourth is, a liuely description of the verye kingdome of GOD, and the vnspeakeable ioyes of heauen, vnder the figure of a great Citty called the holy ver. 9, 10, 11 12, 13, 14. &c

holy Ieruſalem. Which citty is heere moſt gloriouſly deſcribed of his wals, gates, foundations, ſtreetes, height, length, breadth, brightneſſe, matter, forme, perſons, and inhabitants.

The text.

verſe 1 *AND I ſaw a new heauen, and a newe earth, for the firſt heauen and the firſt earth were paſſed away, & there was no more ſea.*

verſe 2 *And I Iohn ſaw the holy city new Ieruſalem, come down from God out of heauen, prepared as a bride trimmed for hir husband.*

verſe 3 *And I heard a great voice out of heauen, ſaying, behold the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall be their God.*

verſe 4 *And God ſhall wipe al teares from their eies, & there ſhall be no more death, neither ſorrowe, neither crying, neither ſhall there be any more paine. For the firſt things are paſſed.*

By *a new heauen, and a new earth,* is meant the renued eſtate of heauen & earth, after this life in theyr quality, not in their ſubſtance. For wee doe beleeue according to the ſcripture, that this viſible Heauen, and this viſible Earth ſhall continue for euer, as touching their matter and ſubſtance. But ſhal be greatly altered and changed in condition, and quality. For Saint Peter ſaith, *wee looke for newe heauens, and a*

2 Pet. 3 *new earth, according to his promiſe, wherein dwelleth righte-*

righteouſneſſe, that is, ſuch heauens, and ſuch a earth, as is free from all corruption and ſin. Which thing alſo the Apoſtle S. *Paule* doth plainely teach, ſaying, that *the creature doth feruently expect, when the ſons of God ſhall be reuealed*, that is, when Gods children ſhal be made knowne to be as they are, the very heires of infinit glory, which in this life doth not appeare. And he yeeldeth two reaſons of this deſire of the creature: one is, becauſe in the meane time it is ſubiect to vanity and corruption: the other is, that then it ſhal be free from both. And for this cauſe the Apoſtle ſaith, that *the creature groneth with vs, and earneſtly deſireth, and longeth after that day, wherein it ſhall bee ſet free from the bondage of corruption*, and redintigrated and reſtored to that priſtinate eſtate, wherein it was before the fall. But whether this is to be vnderſtood of Heauen and earth onely, or of heauen and earth with their adiunctes and particular creatures, I will not heere go about to diſcuſſe: howbeit I do greatly incline to their opinion, which hold, that heauen & earth, with all their furniture being redintigrated & reſtored to their firſt eſtate, ſhall remaine for euer, to ſet foorth the glory of the creator, and for that vſe of glorified men, which now the Angels haue of them.

Rom. 8, 19

Rom. 8, 21

Now whereas Saint Iohn addeth, that *there ſhalbe no more Sea*. He meaneth that there ſhall be no more any troubleſome and confuſed eſtate of this world, no more broiles, waues, tempeſts, and ſtormes, as it falleth out in this life. For the word *Sea*, is ſo taken twice or thrice before.

Chap. 4. 6.
Chap. 8, 8.
Chap. 13, 1.

By *the holy citty new Ieruſalem*, he meaneth the Church triumphant, which therefore is ſaid *to come downe from God out of heauen*, becauſe it hath all his newnes and holineſſe from God, and from heauen, whereby it is now prepared and made ready to bee
Verſe 3 married vnto Chriſt, *euen as a bride tricked and trimmed vp for her husband*. And for this cauſe S. Iohn *heareth a voice from heauen, ſaying, the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and he will be their God*. Meaning therby that Ieſus Chriſt wil keep houſe with his glo-
Verſe 9 rified ſpouſe, and be at bed and bourd with hir for euer in the heauens, at what time *ſhe ſhall be freed from all teares, woe, and miſery*, as the next verſe declareth, yeelding alſo a reaſon heereof, which is, *that the firſt things are paſſed*, that is, the ſtate wherein the world is now, being ſubiect to many afflictions, temptations, vanities, and corruptions.

Verſe 5 *And he that ſat vpon the throne ſaid. Behold I make all things new, and hee ſaide vnto me. Write: for theſe words are faithfull and true.*

Verſe 6 *And he ſaid vnto me, it is done, I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirſt, of the well of the water of life freely.*

Verſe 7 *He that ouercommeth, ſhall inherit all things, and I wil be his God, and he ſhall be my ſonne.*

Ver 8 *But the fearefull and vnbeleeuing, & the abhominable, and murtherers, and whoremongers, and ſorcerers, and Idolaters, and liers, ſhal haue their part in the lake which burneth with fire & brimſtone, which is the ſecõd death.*

Heere

Heere the omnipotent God, which ſitteth vppon his moſt glorious throne, doth proteſt, that hee will make all things new, that is, reſtore the world to that excellent eſtate wherein it was before *Adams* fall, and his elect to a ſtate and condition farre more excellent in heauen: and for the greater certainty and aſſurance of it, willeth and commaundeth Iohn *to write it, and record it as a thing moſt certaine and infallible*, and to ſet it downe as a thing already done. Verſe 5. For things to come which are decreed in the counſell of God, are as certaine, as if they were paſt: for GOD cannot erre, alter, nor change, and therefore he ſaith, *I am Alpha and Omega*, the firſt and the laſt, the vnchangeable, and immutable God. And addeth, *that he will giue freely to euery one that is a thirſt, of the wel of the water of life*, that is, without all regard of our deſarts, he will giue to euery one, that earneſtly ſeeketh after Heauen and heauenly thinges, his full fill thereof. Verſe 6. And moreouer, *that whoſoeuer ouercommeth*, in the ſpirituall battaile, *ſhall haue the full fruition of all good thinges*, both in this life, and the life to come, as hauing ſpeciall right and intereſt therein through *Chriſt, God being his father, and he his Sonne and heyre.* verſe 7. But on the contrary, he willeth it to be written and recorded as a thing moſt certaine and ſure, *that all reprobates, all Atheiſts, worldlinges, and all vnbeleeuers ſhall haue their part and portion, in the lake which burneth with fire and brimſtone for euer.* Verſe 8.

And there came vnto me one of the 7. Angels, which had the ſeuen vials, full of the ſeuen plagues, and talked Verſe 9.

with mee, ſaying, I will ſhew thee the bride the Lambes wife.

Verſe. 10. *And he carryed me away in the ſpirit to a great and an high mountaine, and ſhewed me that great Citty, that holy Hieruſalem, diſcending out of heauen from God.*

Verſe 11. *Hauing the glory of God, and her ſhining was like vnto a ſtone moſt pretious as a Iaſper ſtone, cleere as Chriſtall:*

Heere one of the Angelles mentioned in the 16. Chapter, which hadde a Viall full of Gods wrath, Talketh with Iohn, and telleth him that *he will ſhew him the bride the Lambs wife*: that is, the triumphant Church, or the Church in her glorified eſtate, beeing vnited & married vnto Chriſt, in the kingdome of glory. And therefore Saint Iohn ſaith, that *this Aungell carried him away in the ſpirit, to a great and high Mountaine, and ſhewed him that great Citty holy Ieruſalem, &c.*

Chap. 17, 1, 2, 3 We reade in the 17. Chapter, that *when this Angell ſhewed Iohn the great whoore of Babylon, he carried him away into the wilderneſſe in the ſpirit*: becauſe the whore of Babylon ſhould make the Church barren and deſolate, as a wilderneſſe. But now that hee is to ſhewe him the ſpouſe of Chriſt in her glory, and to deſcribe the euerlaſting *Ieruſalem he carieth him in the ſpirit, vnto a very high mountaine*, that hee might take a ſight of it, as *Moiſes* was caried vp to the top of mount *Nebo*, that from thence he might take a view of the holy Land. Which teacheth, that none can take a right view of Heauen and heauenly thinges, but onely ſuch as fly an high pitch, and mount farre

aboue

aboue this earth in holy affections, & heauenly contemplation.

Moreouer, Saint Iohn telleth vs, that aſſoone as he tooke a ſight of this new Ieruſalem, far paſſing all *Sinai* ſights: forthwith he eſpied in it the *very glory of God.* If he had ſaid, he had eſpied the glory of a King, it had beene much. If he had ſaid, he eſpied the glory of an Aungell, it had beene more. But that hee eſpieth the very glory of God, it is moſt of all. For who can conceiue or expreſſe, what the glory of God is, being infinit. The Apoſtle ſaith, that *God dwelleth in vnacceſſible light*, or ſuch light as none can approch vnto. 1. Tim. 6.

Then this is one word for all, touching the beauty and ſuperexcellency of the new Ieruſalem, that it comprehendeth in it the very glory of GOD: but yet for amplyfications ſake, it is compared to a *Iaſper ſtone*, for neuer fading greenneſſe: and to a *Chryſtall ſtone*, for bright ſhining and glittering for euer.

And had a great wall and high, and had twelue gates, and at the gates twelue Angels, and the names written which are the twelue tribes of the children of Iſraell. Verſe 12.

On the Eaſt part there were three gates: and on the Northſide three gates: on the Southſide three gates, and on the Weſt ſide three gates. verſe 13.

And the wall of the Citty had twelue foundations, and in them the names of the Lambs twelue Apoſtles. verſe 14.

Now Saint Iohn proceedeth to the deſcription of the wal & gates of this great citty. This we al know,

that a ſtrong wall ſerueth for the ſafety and defence of a Citty, and for the ſecurity of ſuch as dwell in it. For if it be ſo high that none can ſcale it, and ſo thick that none can batter it, then it is indeede impregnable, and the Cittizens in great ſecurity. But the wall of heauen is ſo high, as none can ſcale it, as it is ſet downe in this twelfe verſe, and ſo thick, that no double Cannon can pierce it, as appeareth verſe 17. therfore all the inhabitants of this new Ieruſalem are out of all feare of dangers.

Moreouer this citty hath *twelue gates*, to ſignifie an hard acceſſe for enimies to breake in: and an eaſie paſſage, for the Cittizens themſelues to go in & out. And at thoſe twelue gates *twelue Angels*, at euery gate *an Angell*, as it were a porter, to ſee that none be let in, but the true Cittizens, and free deniſons, and ſuch as haue to doe there, which are heere named to bee *the twelue tribes of Iſraell*, that is, all the elect of God, both of the Iewes and Gentiles.

Moreouer it is ſaid, that there were *three gates on euery ſide of the Citty, both Eaſt, Weſt, North, and South*, to note, that out of al quarters of the earth, the redeemed ſhould bee gathered, and as our Sauiour ſaith, Math. 8. *many ſhal come frō the Eaſt, and the Weſt, the North, and the South, and ſit downe with Abraham, Iſaac, & Iacob, in the kingdom of God.* So that it is not material, what country or nation a man is of, whether Engliſh, Scottiſh, French, or Spaniſh, ſo he be a beleeuer, for then he ſhall be ſure to be let in, at one gate, or another, either at the *Eaſtgate*, or the *Weſtgate*, the *Northgate*, or

or the *Southgate*. Moreouer the wal of this citty, *hath twelue foundations*, that is to ſay, is is ſtitely founded. *And in euery gate, the name of an Apoſtle, ſo that al the gates had the names of the Lambes twelue Apoſtles*, to ſignifie, that the groundſell & foundation of this city, is laid vpon *the doctrine of the Apoſtles and Prophets*, Ephe. 2 *Ieſus Chriſt himſelfe being the chiefe corner ſtone.*

And he that talked with me, had a golden reed, to meaſure the citty withall, and the gates thereof, and the wall thereof. Verſe 15.

And the citty lay foure ſquare, & the length is as large as the breadth of it, and he meaſured the citty, with the reede twelue thouſand furlongs, and the length and the breadth, and the height of it are equall. Verſe 16.

And he meaſured the wall thereof, an hundred forty and foure cubits, by the meaſure of man, that is of the Angell. Verſe 17

Now S. Iohn telleth vs, that *the Angell which talked with him had a golden reed to meaſure both the city and the gates and walls thereof*. Meaſuring with reeds was a thing of great vſe in ancient time, as we reade in the propheſie of *Ezechiell* and *Zachary*, and as we heard before in the eleauenth Chapter: But becauſe all thinges belonging to this celeſtiall Ieruſalem, are ſuperexcellent and glorious, therefore the very meaſuring rod and reed, is of pure Gold. This great and glorious citty is ſayd *to lye foure ſquare*, to note vnto vs, that it ſtandeth faſt, and vnmoueab'e, for round things are eaſily rolled and moued, this way or that way, hither and thither. But ſquare things are not apt

to

to rolle or moue. This euerlaſting Ieruſalem therfore lieth foure ſquare, becauſe it can neuer be moued, but ſtandeth faſt for euer. As the Apoſtle ſaith: *Seeing we receiue a kingdome which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that wee may pleaſe him vvith reuerence and feare.*

Heb. 12, v, 28.

The Angell with his Golden meaſuring rod, meaſureth the ſquare ſides of the Cirty, both the length, breadth, height and depth of it, and findeth each of them to bee 12000 furlonges, which after eight furlongs to the mile, maketh in our account 1500. miles, and ſo the whole ſquare of this great citty, commeth to ſixe thouſand miles, which is a goodly compaſſe, & noteth vnto vs the great largeneſſe of gods Kingdome, & that there is romth inough for all the inhabitants thereof. Yea, moſt pleaſant and commodious roomes, as our Lord Ieſus ſaith: *in my fathers houſe are many dvvelling places. If it vvere not ſo I vvould haue told you, for I goe to prepare a place for you.*

Iohn 1, 4.

After this, he meaſureth the thickeneſſe of the wall, and findeth it to bee an hundred forty and foure cubits long, which after our common account of two cubits to a yard, amount to ſeuenty and two yards, which is a iolly thickneſſe, euen ſo thicke as no Cannon can pierce, and therefore altogether in expugnable, as hath beene ſaid before.

Verſe 18. *And the building of the wall of it, vvas of Iaſper, and the cittie vvas pure gold, like vnto cleere glaſſe.*

Verſe 19. *And the foundations of the vvall of the city vvas garniſhed vvith all manner of pretious ſtone: This firſt feũdation*

dation was Iaſper, the ſecond of Saphire, the 3. of Chalcedony, the fourth of an Emeraud, the fift of a Sardonix, the ſixt of a Sardius, the ſeuenth of a Chryſolite, the eight of a Beryll, the ninth of a Topaze, the tenth of a Chryſophraſus, the eleuenth of a Iacinth, the twelft of an Amethiſt. Verſe 20.

And the twelue gates were twelue pearles, and euery gate is of one pearle, and the ſtreete of the Citty is pure gold, as ſhining glaſſe. Verſe 21

As wee haue heard of the forme of this goodly Citty: ſo nowe wee are to heare of the matter of it, that is to ſay, of what ſtuffe it is made. Firſt S. Iohn telleth vs, that the whole Citty is of moſt pure and glittering Gold, like vnto Glaſſe: and that the wall was of *Iaſper* moſt greene and flouriſhing, and alſo that the very foundation of the Wall was beautified and adorned with twelue ſundry kindes of pretious ſtones, which he reckoneth vp. We count it a great matter here below, to compaſſe & cloſe in our houſes, with a wall of Brick, and none can do it but men of place: but alaſſe, what is that to this wal? What is Brick to pretious ſtones: and Pibbles, to Pearle. But S. Iohn addeth, that the gates were of pearle, and the ſtreete of the Citty of pure gold: Oh how braue, how beautifull, how glorious, how glittering, how gorgerous, how admirable, a Citty is this! for if the gates be of pearle, and the ſtreets of gold, then what are the inner roomes, what are the dining chambers, and what are the lodging roomes. But here we may not groſſely imagine, that the Kingdome of God is

of ſuch mettall and matter indeed, as is heere deſcribed. But the holy Ghoſt would giue vs ſome taſt of it, and after a ſort ſhadow out vnto vs vnder theſe thinges which are in moſt pretious account amongſt men, what the glory and excellency of the immortal kingdome is. For otherwiſe there is no compariſon betwixt gold, pearle, and pretious ſtones, and thoſe heauenly, inuiſible, and immortall things which we looke for, and hope for thorough Chriſt: which in very deed are ſo great, ſo glorious, and ſo vnconceiuable, that gold, pearle, & pretious ſtones, are ſcant ſo much as any ſhew, ſhadow, or reſemblance thereof.

verſe 22. *And I ſaw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it.*

Verſe 23. *And this eitty hath no neede of the Sun, neither of the Moon to ſhine in it: for the glory of God did light it, and the Lamb is the light of it.*

Verſe 24. *And the people which are ſaued, ſhall walke in the light of it: and the kings of the earth ſhall bring their honour and glory vnto it.*

Verſe 25. *And the gates of it ſhall not be ſhut by day, for there ſhall be no night there.*

verſe 26. *And the glory and honor of the Gentiles ſhalbe brought vnto it.*

verſe. 27. *And there ſhal enter into it no vncleane thing, neither whatſoeuer worketh abomination or lies: But they which are written in the Lambs booke of life.*

In this new *Ieruſalem there is no Temple*, as was in the olde Ieruſalem: For there ſhall be no neede of any, no need of doctrine, of Sacramentes, of prayer,

as

as in the olde Temple, wherein the law was taught, ſacraments adminiſtred, ſacrifices offered, and many other rites and ceremonies obſerued.

But Saint Iohn ſaith, that *now God and Chriſt ſhall be all in all. They ſhall be the temple of this moſt holy citty.* And all the elect ſhall fully knowe them, & dwell with them for euer.

And as this Citty hath no need of any Temple, ſo hath it *no neede of any light either of Sunne or Moone. For the glory of God and the brightneſſe of the Lamb do light it for euer:* whoſe incomprehenſible brightneſſe doth as far excell the brightneſſe of the Sunne and Moone, as they doe excell a little Candle at noone day. But it may bee demaunded who ſhall dwell in this ſo glorious a Citty, and in this ſo great a light. Saint Iohn anſwereth, that *the people that are ſaued ſhall walke in it*: that is, all the *Iſraell* of GOD, all true beleeuers, which are happy that euer they were borne, that they may come to the poſſeſſion of ſuch a Kingdome, as is heere deſcribed. For Saint Iohn ſaith, that the reſplendant brightneſſe of this Citty is ſo great, that *euen the Kinges of the earth ſhall bring their glory and honour vnto it*. And alſo, that *the glory and honor of the Gentiles ſhall he brought vnto it.*

Oh how vnſpeakeable is the glory of this Citty, that Kinges ſhall throw downe their Crownes and Scepters before it: accounting all theyr pompe and glorye but as duſt, in reſpect of it. And the magnificence and pompe of all the Potentates of

the earth ſhall heere bee layde downe. And albeit none of the kings and Nobles of the gentiles, might bee admitted into the olde Ieruſalem, yet all of the gentiles that beleeue, ſhall be admitted into this new Ieruſalem, & made free deuiſiõs therof for euer. And although the gates of this Citty alwaies ſtand open both night and day, as not fearing any danger of enemies: *yet no vncleane thing ſhal enter into it, but only they which are written in the lambs book of life.* Thus we ſee how glorioufly the Holy-Ghoſt hath deſcrybed vnto vs, this Citty of the Saints, and habitation of the iuſt, for euermore. He muſt needes be a very blocke, that is not mooued with the conſideration of this endleſſe felicity. For this citty is deſcribed vnto vs, in ſo glorious & admirable a manner, to bring vs into loue with it, and to worke in vs an vnquencheable thirſt and deſire after it. Oh therefore let vs ſpend many thoughts vppon it: let vs enter into deepe mediations, of the ineſtimable glory of it: let vs long till wee come to the fingering and poſſeſſion of it, euen as the heyre longeth till hee come to the poſſeſſion of his Landes. Let vs thinke euery day tenne, and euery yeere twenty, till wee bee in poſſeſſion:
2 Cor. 5, 2. let vs with the Apoſtle *ſigh & grone, deſiring to be clothed with our houſe, which is from heauen:* let vs in the meane time caſt away all thinges, that may hinder vs in our chriſtian courſe: let vs ſhake off euery burden, and run with patience, the race that is ſet before vs: let vs as they which prooue maſteries abſtaine from all lets and hindrances. And ſith wee ſtriue ſo

exece-

exceedingly for a corruptible Crowne: how much more ought wee for an vncorruptible. For what paines, what coſt, what labour, can bee inough for a kingdome: let vs therefore ſtriue and ſtraine, to get into this golden citty, where ſtreets, walles, & gates, and all is gold, all is pearle: yea, where pearle is but as mire and durt, and nothing worth. Oh what fooles are they, which depriue themſelues willingly of this endleſſe glory, for a few ſtinking luſts. Oh what mad men are they which bereaue themſelues of a roome in this Citty of pearle, for a few carnall pleaſures and delights. Oh what bedlames and ſtraught beaſts are they, which ſhut themſelues out of theſe euerlaſting habitations, for a little tranſitory pelfe. Oh what intollerable ſots and fops are all ſuch, as will willingly be barred out of his pallace of infinit pleaſure, for the ſhort fruition of wordly lucre and traſh. Let vs therfore in all time to come, make more reckoning of heauen, & leſſe reckoning of the earth. Let vs mind heauenly thinges, and deſpiſe earthly thinges, let vs preaſe hard, vnto the things that are before, and forget the things that are behind. Let vs ſtriue hard for the price of the high calling of God, and contemne euen the glory of this world.

CHAP. 22.

IN this chapter S. Iohn proceedeth yet more largely, to deſcribe the bleſſed eſtate of all Gods Saints in the Kingdome of glory, and the principall ſcope

and drift of this Chapter is yet more to enlarge the ioyes of Gods people, after this life, and to ratifie the authority of this propheſie.

This Chapter containeth foure principall partes.

ver. 1,2,3,4,5 The firſt, is an amplyfication of the ioyes of Gods kingdome.

ver. 6,7, 8, 9. 16, 19. The ſecond, is a confirmation of the authority of this booke.

ver. 9, 10, &c. The third, is an exhortation both to ſpread abroad the knowledge of this book: and alſo for euery man to prepare himſelfe for the comming of Chriſt unto iudgement.

The fourth is a feruent deſire of the Church, for the ſecond appearing of Chriſt.

The text.

verſe 1 *AND he ſhewed me a pure riuer of the water of life, cleare as Chriſtall, proceeding out of the Throne of God, and the Lambe.*

Verſe 2 *In the middeſt of the ſtreete of it, and of either ſide of the riuer, was the tree of life, which bare twelue manner of fruits, and gaue fruit euery month, and the leaues of the tree ſerue to heale the nations with.*

ver. 3. *And there ſhall bee no more curſe, but the throne of God, and of the Lambe, ſhall bee in it, and his ſeruants ſhall ſerue him.*

ver. 4. *And they ſhall ſee his face, and his name ſhalbe in their foreheads.*

verſe. 5; *And there ſhall bee no night there, and they neede*

no

no Candle, neither light of the Sunne: For the Lorde God giueth them light, and they ſhall raigne for euermore.

The Angell doth yet further ſhew vnto Iohn a pure riuer of the water of life. Whereby is ſignified the ouerflowing aboundance of good thinges, which the righteous ſhall enioy, in the Kingdome of glory.

This riuer is ſaid to *proceede out of the throne of God, and of the Lambe*, becauſe God in Chriſt is the originall of all this life and happineſſe.

Further it is added, *that in the middeſt of the golden ſtreet of this new Ieruſalem, and of both ſides the riuer there was a tree of life.* Which repreſenteth Chriſt, now in this heauenly paradiſe: as in former time, it repreſented Chriſt in the earthly paradiſe: and alſo that eternall and bleſſed life, which our firſt parentes ſhould enioy, if they did continue in the obedience of God.

This tree ſtandeth not in an out corner of the citty, but in the very middeſt of the ſtreete, and of both ſides the Riuer, that all the Cittizens of the new Ieruſalem, might haue free acceſſe vnto it, and taſt of the moſt daintie fruites thereof, in great variety: for *it beareth twelue manner of fruits*, that is, in Chriſt all variety of pleaſure and endleſſe delight, is to bee found.

This *tree beareth fruit euery moneth*, as well in Winter, as in Summer: for heere euery moneth is Autumne. The ſenſe is, that in Chriſt the new and

freſh

freſh fruites of immortall ioy, without any ſatiety or loathing, are for euer to be found.

The leaues of this tree are very medicinable and ſanatiue. For *they ſerue to heale the nations with*, that is, to preſerue them from al diſeaſes & griefes: which argueth a moſt bleſſed life, not ſubiect to ſickneſſe, or any other infirmity. For Chriſt is our neuer fayling Phiſition, which in this life healeth all our ſpirituall diſeaſes, and infirmities. And after this life, will preſerue vs in perpetuall health and happineſſe.

There ſhall be no more curſe, that is, in the heauenly Paradiſe, we ſhall no more be ſubiect to any curſe, as *Adam* was in the earthly paradiſe. Which alſo argueth the perfection of happines after this life, & yet for further amplification of this moſt glorious eſtate: it is ſaid, that the throne of God, & of Chriſt ſhal be erected in the middeſt of this Golden ſtreete, and all his choſen people ſhall there accompany him, dwell with him, bee alwaies about him, yea and ſerue him without wearineſſe for euer. Yea, al his faithful worſhippers, ſhall come ſo neere his throne, *that they ſhal ſee his very face*, and bee rauiſhed with his glory, hauing his image, his Name, his wiſedome, and mercy imprinted *in their foreheads*: yea, his vnconceiueable light and glory, ſhall bee ſo reſplendent, that there *ſhall bee neither night, nor neede of candle*: but in his glittering and moſt glorious Chamber of preſence, ſhall all his elect raigne, and tryumph with him, for euermore, in infinite felicity: and the very fruition of eternall delectation, where ſhall bee mirth without-

out meaſure, and ſolace without ſorrowe: as the Prophet ſaith: *in thy preſence is the fulneſſe of ioy, and at thy right hand there is pleaſure for euermore.* Pſal 16.

And he ſaid vnto me, theſe wordes are faithfull and true, and the Lord God of the holy Prophets ſent his Angell to ſhew vnto his ſeruantes, the thinges which muſt ſhortly be fulfilled. Verſe 6

Behold I come ſhortly. Bleſſed is hee that keepeth the words of the propheſie of this booke. verſe 7

And I am Iohn, which ſaw and heard theſe things, and when I had heard and ſeene, I fell downe to worſhip before the feet of the Angell, which ſhewed me theſe things. Verſe 8

But he ſaide vnto me, ſee thou doe it not, for I am thy fellow ſeruant, and of thy brethren the Prophets, and of them which keepe the wordes of this Booke: worſhip God. Verſe 9

In theſe foure verſes, are foure principall reaſons brought, to confirme and ratifie the authory of this booke.

The firſt of them is, the affirmation of the Angell.

The ſecond, the authority of the moſt high God.

The third, the Teſtimony of Ieſus, pronouncing them bleſſed, which keepe this propheſie.

The fourth, the Teſtimony of Iohn, who heard and ſaw theſe thinges. But becauſe in the Epiſtle to the Reader, I haue more at large handled this argument, and theſe ſame verſes: therefore heere I do of

purpoſe relinquiſh them. And that alſo of Iohns adoration, and the Angels refuſall, being things moſt manifeſt and eaſie to vnderſtand.

Verſe 10 *And he ſaid vnto me, ſeale not the words of the propheſie of this booke, for the time is at hand.*

Verſe 11 *He that is vniuſt, let him be vniuſt ſtill, and he which is filthy, let him be filthy ſtill, and he that is righteous, let him be righteous ſtill, and he that is holy, let him be holy ſtill.*

Verſe 12. *And behold I come ſhortly, and my reward is with mee, to giue euery man, according as his vvorke ſhall bee.*

Verſe 13. *I am Alpha and Omega, the beginning and the end, the firſt and the laſt.*

Verſe 14. *Bleſſed are they that do his commaundementes, that their right may bee in the tree of life, and may enter in through the gates into the citty.*

Verſe 15. *For without ſhall be dogs, and enchanters, and whoremongers, and murtherers, and Idolaters, and whoſoeuer loueth or maketh lies.*

Heere is firſt an exhortation, to publiſh and proclaime the knowledge of this booke to all people, and in no wiſe to conceale it, or keepe it cloſe, as formerly hath beene ſhewed in the the Epiſtle.

Heere is a further admonition, that *they which are vnrighteous ſhould be vnrighteous ſtill, &c.* Which is no allowance or encouragement graunted vnto wicked men, to continue in their euill waies, but is rather

rather a terrible threat, if we take all the words together, in this and the next verſe, as if hee ſhould ſay, if men will needs continue in their filthineſſe, yet certainly Chriſt will come ſhortly and reward them according to their workes.

Or elſe it may be a phraſe of ſpeech, which they cal an ironicall conceſſion: as in another place the holy ghoſt ſaith to the young man. *Walke in the wayes of thine owne hart, and in the ſight of thine eies: but know that for all theſe things, God will bring thee vnto iudgment*: So likewiſe in other places. Eccleſ. 11. 1 King. 22, 15. Math. 6, 45.

After this, heere is bleſſedneſſe pronounced vpon all ſuch as keepe the Commaundements of GOD, and it is ſaid, that *their right is in the tree of life*, not meaning thereby, that their keeping of the commandementes in the cauſe of their right in Chriſt: but onely an effect or conſequence. For our good works doe not goe before, as cauſes of our iuſtification: but follow after, as declarations of the ſame. For by dooing wee are not made iuſt in the ſight of God, but onely declared to bee iuſt, in the ſight of men.

And as for the keeping the commaundementes, wee doe it not in ſuch perfection as GODS iuſtice requireth, but in ſuch meaſure, as his mercy acceepteth through Chriſt. And heere the holy ghoſt ſaith, that all they which haue a right in Chriſt, which is the tree of life, and indeauour to keepe the commaundementes, ſhall enter in through the gates, into the new Ieruſalem: But on the contrary, all

the rout of reprobates, whom hee calleth Dogs, enchanters, whooremongers, &c. ſhall bee vtterly ſhut out, as hauing nothing to doe, in his euerlaſting Cittie, their portion, being allotted in the infernall lake.

Verſe 16. *I Ieſus haue ſent mine Angell, to teſtifie vnto you theſe things. I am the roote and generation of Dauid, and the bright morning ſtar.*

Verſe 17. *And the ſpirit and the bride ſay Come. And let him that heareth, ſay Come: and let him that is a thirſt come: and let whoſoeuer will, take of the water of life freely.*

Verſe 18. *For I proteſt, vnto euery man that heareth the wordes of the propheſie of this booke. If any man ſhall adde vnto theſe thinges, God ſhall adde vnto him, the plagues that are written in this booke.*

Verſe 19. *And if any man ſhall diminiſh of the words of the booke of this propheſie, GOD ſhall take away his part out of the booke of life, and out of the holy citty, and from thoſe things which are written in this booke.*

Verſe 20. *He which teſtifieth theſe thinges ſaith, ſurely I come quickly. Amen. Euen ſo come Lord Ieſus.*

Verſe 21 *The grace of our Lord Ieſus Chriſt, bee with you all Amen.*

The authority of this Booke is heere againe ratyfied from the perſon of him who is the Author of it, that is, Ieſus Chriſt, who is heere called *the root and generation of Dauid*: both becauſe he is diſcended of the houſe of *Dauid*, according to the fleſh: and alſo becauſe the eternall kingdome which all the Prophets

phets did foretell, ſhould ſpring out of the houſe of *Dauid*, was indeed and in truth eſtabliſhed in Chriſt, who is our true *Dauid*, and our righteous braunch, and as it is heere ſaid, *the bright morning ſtar*, which hath moſt glorioufly riſen vpon the world, to diſpell all darkeneſſe, and to bring the great and euerlaſting light.

Moreouer, heere is great proteſtation made in the eighteene and ninteene verſes, of *great plagues to bee inflicted vpon all ſuch as ſhall adde any thing vnto this booke, or take away any thing from it.* Which alſo maketh greatly for the confirmation of the authority of this Booke, for that to the which nothing may bee added, and from the which nothing may be taken away, muſt needes bee abſolute and perfect. But this booke is ſuch a one: therefore this Booke is abſolute and perfect, being a part of Gods euerlaſting truth.

Laſt of all, heere is ſet downe the feruent deſire of the bride, after the bridgrome, for ſhe being inflamed with the ſpirit, deſireth him to come, and make vppe the match betwixt them, that ſhe may bee ioyned to him in marriage, celebrate the ſolemnization, and liue togither with him in the eternal triumph. Which is the ſence of theſe wordes, *the ſpirit, and the bride ſay come, and let him that heareth, ſay come.* For it is proper and peculiar only to the bride, to hear, waite, and long for the comming of Chriſt. *And let him that is a thirſt, come.* That is, all ſuch as thirſt after righteouſneſſe, may truely ſay, come ſweet Ieſus. For

they are allowed freely, to drinke of the water of life. The plain meaning of all this is, that the Church being directed by the Holy-Ghost, most vehemently prayeth and longeth for the comming of Christ, that she may haue her topfull heauinesse, and full of fruition of all those superexcellent things, which are prouided & purchased for her through him. And therefore to satisfie her desire, Iesus Christ the heauenly bridgroome saith, *I come shortly*. To the which the bride saith, *Amen, Amen. Euen so bee it. Come Lord Iesus, come quickly*, and make an end of these sinfull and conflicting daies, that all thy deere ones may haue and enioy their long looked for happinesse, and felicity in the heauens, for euer and euer.

FINIS.

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